

HALF-CENTURY HISTORY

FARMINGTON AVENUE
CONGREGATIONAL CHURCH

1851-1901

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PEARL STREET CONGREGATIONAL CHURCH

A e
HALF-CENTURY HISTORY
OF THE
Farmington Avenue
Congregational Church

ORGANIZED AS THE
Pearl Street Congregational Church

IN
HARTFORD, CONNECTICUT

1851-1901

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1901



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TO THE
HONORED FOUNDERS
OF THE
Pearl Street Congregational Church
TO
THEIR DESCENDANTS UNTO THE THIRD AND FOURTH GENERATION
AND
TO ALL FOR WHOM THE
Farmington Avenue Congregational Church
MAY BE A RELIGIOUS HOME
THIS VOLUME
IS
INSCRIBED

INTRODUCTION.

THE completion of a half-century in the life of a church is an event which should not pass unnoticed. It suggests the propriety of publishing a history of the origin and experiences of the organization. This is especially desirable in the case of the Farmington Avenue Congregational Church, which was founded as the Pearl Street Congregational Church, has removed from its birth-place, now no longer in existence, and has made for itself a new home in another locality. In obedience to the common desire of those who have participated in its past, and that those who have recently entered its fellowship may become more familiar with the history of the church whose Semi-Centennial they have celebrated, this volume is issued. Two names, which God hath joined together, appear in its pages, but the body is the same. All that belonged to the one is the heritage of the other. So the history of the past is committed to those who will come after that they may honor its associations and cherish as their own the names of those who have lived in it. The account of the Pearl Street Congregational Church herein contained was prepared by the pastor in anticipation of the removal, and portions of it were read at a Memorial Service held in their house of worship

June 25, 1899. A continuation of this history has been added to complete the record of the half-century. In this will be found an account of the church's removal to its new location, the building of its present house of worship, and the services at the laying of the corner-stone and dedication of the edifice, which may be hereafter valuable or interesting to members of the Farmington Avenue Congregational Church. The Semi-Centennial was celebrated on the 28th and 29th of March, the former date being the fiftieth anniversary of the signing of the "Articles of Association," which constituted the Pearl Street Congregational Society and assured the formation of the church. A notice of this event is appended and concludes the volume.

W. D. L.

THE PEARL STREET CONGREGATIONAL CHURCH.

ON the evening of the 17th of January, 1851, twelve gentlemen held an informal meeting to consider the feasibility of establishing a new Congregational Society in this city. The place of this gathering was the office of the Society for Savings, on Pratt street, of which institution Mr. Olcott Allen was then treasurer. The names of those twelve gentlemen in the order of record were: James B. Hosmer, Stephen Spencer, Olcott Allen, Thomas Smith, Tertius Wadsworth, Charles Goodwin, Lawson C. Ives, Newton Case, Noah Wheaton, John L. Boswell, Joseph Church, and Albert W. Butler. Others, however, were even then interested in the movement. Some are known to have attended those preliminary meetings. These were David F. Robinson, William W. Turner, Nelson Hollister, Sheldon P. Thacher, Charles Boswell, Russell G. Talcott, Samuel S. Ward, John Warburton, James H. Holcomb, Erastus Collins, and Burgis P. Starr. Still others had been consulted, but they seem to have been then undecided as to whether they would unite in the enterprise.

What was the motive which brought these representative men of Hartford together and led to the

organization of the Pearl Street Congregational Church? There is no better answer to this question than that contained in the address of Rev. William W. Turner, at the laying of the corner-stone of their edifice; and his words express the Christian principle which has distinguished the history of this particular Church of Christ. "There has," he said, "for a long time been an impression on the minds of individuals that another Congregational society ought to be formed in this city, and an additional church erected. And although it had been a matter of conversation at different times, nothing definite was, until lately, attempted." Then, after reviewing the steps incident to the formation of the "Pearl Street Congregational Society," he further says: "The question has been asked why this enterprise was undertaken, thereby implying a doubt whether another place of worship was needed. Most, if not all the places of worship in this city are well filled on the Sabbath; and in some of them it has for a long time been difficult for all who have desired it, to obtain seats. It is almost twenty years since a Congregational Society has been formed in this town; and within that time our population has nearly doubled. Very few places in the Union are better supplied with the means of grace and with commodious houses of religious worship than Hartford. And yet we have a large number of residents who are not connected with any religious society, and who seldom are seen in any place of worship on the Sabbath. The desire that all might be supplied with the means of grace, and the hope that more might be induced to attend upon them by the opening of a new church, were leading motives in

the present enterprise. . . . And here it should be distinctly stated that this corner-stone is not laid in strife or contention. The members of this new Society are happily united with those who have hitherto worshipped with them, and feel strongly attached to their places of worship as well as to the pastors who have ministered to them in holy things. Had they regarded merely their own ease and interest, this enterprise would not have been undertaken. Neither is this corner-stone laid in heresy or schism. It is not to give prominence to any peculiar views, or to any of the prevailing *isms* of the present time that this separate organization has been effected. But it is to worship God after the manner of our fathers, holding the same faith and resting upon the same platform. It is with the sincere desire that the new church may be 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone,' and that the new pulpit may ever faithfully exhibit the unchanged word of God in its ordinary acceptation as the only rule of faith and practice."

This, then, was the explicit declaration of the founders. They received it as their duty to leave pleasant church homes and establish another society in this town in order that religious privileges might be provided for others who were neglecting public worship. It is evident that this noble purpose then had a strong hold upon the Christians in this community. In an article on "Church Colonization," published in the "New England Religious Herald," February 22, 1851, it was said: "A new church is needed in this city, and we hope will ere long be commenced, but who will take part in the enterprise? Who will be forward to

encourage and to go? There is force in the suggestion that the pastors should select precisely the men whom they would like to keep, and send them to the new church. . . . Now is the time to take the incipient measures. The city is growing rapidly. There are not houses sufficient to supply the demand. One hundred tenements will, probably, be erected this year. A church should be ready to receive the new comers." It was also then predicted that within five years the places of those who withdrew from other churches would be filled by others—a prophecy which was abundantly fulfilled.

Still it must not be thought that the sundering of the ties which bound our fathers to their churches was not a sorrowful sacrifice. When the thirty-six original members who came from the First Church made their application for letters of dismissal, it was in the most affectionate language. The original of this letter assures us that Deacon Turner wrote it in their behalf and it was blotted with his tears. After stating some of the reasons which led to the request, he wrote: "We have, by the leadings of Providence, been brought to consider seriously our own responsibility and duty in this matter, and we have come to the conclusion that we ought to share in the labor of this so important an undertaking. We could have more agreeably remained with you, brethren, in your beautiful sanctuary, where we have often seen manifestations of the divine presence, where we have for so long a time heard the word of God ably expounded and eloquently enforced, and around which cluster many of the most precious recollections of our early history. It was in our hearts to live and die in com-

munion with this venerable church, planted more than two hundred years ago by the pilgrim fathers, Hooker and Stone, and watered and cherished by the tears and prayers of eight generations of faithful pastors. We had thought that death alone could sunder those endearing ties which bind us to the minister of this people. We have never prized more highly than we do this day, the privilege of attending on his ministry and listening to the lessons of heavenly wisdom which he so judiciously draws from the words of God and so feelingly imparts to us from Sabbath to Sabbath with the manifest strong desire to save the souls of his hearers. It will never be laid to his charge that we have profited so little in the enjoyment of the means of grace, and made no higher attainments in piety. But the call of duty should ever be allowed to prevail over the pleadings of the heart. That call seems to come to us in the language of the prophet, 'Arise ye, and depart, for this is not your rest.' In obedience to that call we now take our leave of you, to enter upon our new field of labor. May we not hope that your blessing will go with us, while our affections still linger with you." It must have been with emotion that the endorsement was made upon this letter: "The request of the persons named in this paper was granted by vote of the church Oct. 14th, 1852. Attest. J. Hawes, Pastor." The loss of Deacons Turner and Smith, who had served in the diaconate of the First Church for twenty-four and fourteen years respectively, is said to have been severely felt by their beloved pastor. Such were also the personal sacrifices which those made who came from the South and North churches. They obeyed the summons of duty in uniting to form this

church for the sake of the good they might do to others and in the furtherance of the religious welfare of this town.

At the first preliminary meeting on the 17th of January, the twelve gentlemen present were unanimously of the opinion "that the increasing population of the city required additional accommodations for the attendance of public worship, and that the time had arrived when measures should be taken for the formation of a new Congregational Church and Society, and the erection of suitable buildings for their use." The question of location was discussed at this and subsequent meetings. Some thought the edifice should be on Asylum street "to accommodate the population in the northern and western parts of the city." Others considered a more central location better for their purpose. On the 7th of February the prices of three sites were before them — the lot of Mr. T. M. Allyn, on the corner of Asylum and Trumbull streets, which could be purchased for twenty-five thousand dollars; that of Mr. George Brinley, on the corner of Pearl and Trumbull streets, which was offered for eight thousand dollars; and that of Mr. William H. Imlay, on Pearl Street, two hundred and sixty-seven feet of which would cost them fifteen thousand dollars.* The pur-

* This location was then occupied by the Imlay residence, built by the owner's father, Mr. William Imlay, about 1790. It was a brick building, painted white, which stood on an elevation about six feet above the present sidewalk, and was reached by circular stone steps on both sides of a square landing. There were other buildings on the place, a garden with fruit-trees, and at the west end a small wooden building known as the "flour store." Mr Imlay also offered to sell 301 feet measuring westward from the eastern corner of the church lot, then the "Union Hall gangway," for \$16,280, or 150 feet of the west end of his land measuring from the west line of the "old flour store," at \$50 per foot. This latter location

chase of the Allyn lot was thought to be inexpedient, and the Brinley lot was considered undesirable. Those who wished for a location further west, then brought forward the lot of Bishop Thomas C. Brownell, on the corner of Asylum and Ann streets, which could be had for thirteen thousand dollars. It soon became evident that the Pearl street location alone would accommodate those who were most deeply interested in the enterprise. The matter was finally left to a committee consisting of Messrs. Hosmer, Butler, and Ives, who were empowered to purchase one hundred and fifty feet of the west end of this lot, provided the requisite amount was subscribed. This would have located the church about midway between Main and Trumbull streets. After further consultation and by the advice of Messrs. Robinson, Case, and Smith, the committee decided that the east end of the Imlay lot would be better, and that it was expedient to buy the two hundred and sixty-seven feet for fifteen thousand dollars. This sum was guaranteed by fourteen gentlemen interested. The lot was therefore bought March 5th by Elisha Colt, Esq., president of the Exchange Bank, who, on the day following, conveyed it to Messrs. Hosmer, Butler, and Ives, whence it passed to the Society on the 20th of June. Meanwhile the committee were authorized to open a subscription paper to raise forty thousand dollars and to

was at first favored. The Society's committee sold, July 2, 1851, three lots from the 267 feet purchased—31 feet, 6 inches next west of the church lot to Wm. W. Ellsworth; 34 feet, 6 inches westward of this to Joseph Wales, and 44 feet, 4 inches to James C. Jackson. All these lots were 119 feet in depth. They received therefor \$5,391.66, and from the buildings sold, \$1,040.34, thus reducing the cost of the church lot to \$8,568.

call a public meeting. As this meeting was held on Monday evening, March 3d, and the time was only decided on late the Saturday before, we must conclude that the fathers of this church, who certainly would rest on the Sabbath, arose very early that Monday morning to go about this important business. We have among the archives of the church a fragment of the blue paper notice sent out in calling this meeting, and it is the first printed document of the parish.

The record is that this meeting, which was held in the Lecture Room of the Center Church, was "numerously and respectably attended." The Hon. Thomas Day presided. Some were present to wish the project God-speed who did not intend to join in it. All the pastors of the Congregational Churches in the town had previously been consulted and were favorable. After the subject had been presented by Deacon Turner and discussed, it was unanimously voted "that it is expedient to attempt to establish a new Congregational Society in this city." Thus the enterprise was launched. The next morning a subscription committee began the work of raising the required forty thousand dollars. It was soon ascertained that this sum could not be secured, and as all the subscriptions had been made on this condition, the project was in danger of failure. At this juncture Albert W. Butler came forward with the offer to give a bond for the payment of the interest on ten thousand dollars for five years, provided thirty thousand dollars could be raised. This proposition was gratefully accepted. We do not know what might have been but for Deacon Butler's generous and timely offer. Its immediate effect was to guarantee the success of the venture and generate

a warm enthusiasm in the movement. Within three weeks the amount had been raised*, the bond executed, and the committee were ready to call a meeting for the formation of the "Pearl Street Congregational Society," which was the name they suggested. This meeting was held in the Lecture Room of the Center Church, on the evening of March 28, 1851, which is the exact date of the Society organization.

* The total amount subscribed was \$32,610, of which about \$9,000 was given by those who did not come to the church. The subscribers were as follows: Albert W. Butler, \$5,000; David F. Robinson, \$2,500; Thomas Smith, \$2,500; Lawson C. Ives, \$2,000; Newton Case, \$1,500; James B. Hosmer, \$1,000; David Watkinson, \$1,000; Erastus Collins, \$1,000; Geo. M. Welch, \$1,000; Charles Boswell, \$500; John L. Boswell, \$500; Nelson Hollister, \$500; Olcott Allen, \$500; Daniel P. Crosby, \$500; Austin Dunham, \$500; Ebenezer N. Kellogg, \$500; Noah Wheaton, \$500; Burgis P. Starr, \$500; Samuel Woodruff, \$500; James M. Bunce, \$500; Roland Mather, \$500; Samuel S. Ward, \$500; Edwin G. Ripley, \$300; Henry French, \$300; Hungerford & Cone, \$250; Tertius Wadsworth, \$250; William L. Collins, \$250; William W. Turner, \$250; Christopher C. Lyman, \$250; George Burnham, \$250; Stephen Spencer, \$250; A Friend, by A. W. Butler, \$250; Russell G. Talcott, \$250; A Friend, by R. G. Talcott, \$250; Elisha Colt, \$250; Lucius Barbour, \$250; Eliphalet A. Bulkeley, \$250; John B. Corning, \$200; Joseph Wales, \$200; B. E. Hooker, \$200; Sheldon P. Thacher, \$200; John Warburton, \$200; Burrall Sage, \$200; Robert Buell, \$200; Drayton Hillyer, \$200; Timothy Williams, \$200; Simeon L. Loomis, \$200; C. L. Covell, \$100; George W. Moore, \$100; Alfred Gill, \$100; Charles H. Langdon, \$100; Elizur T. Goodrich, \$100; C. A. Taft, \$100; Daniel W. Clark, \$100; Benjamin W. Greene, \$100; Lucius Case, \$100; George W. Root, \$100; Charles Hosmer, \$100; Haynes L. Porter, \$100; Joseph Langdon, \$100; Daniel Phillips, \$100; Henry R. Coit, \$100; Roswell Brown, \$100; Frederick Tyler, \$100; Henry Keney, \$100; Edwin Hunt, \$50; Thomas Steele, \$50; Samuel Coit, \$50; Henry J. Johnson, \$50; Horatio Fitch, \$50; W. and A. Ely, \$50; Franklin E. Pettibone, \$50; Henry B. Camp, \$50; H. L. Bidwell, \$50; W. A. Spencer, \$50; S. Bourn, \$50; W. H. Kelsey, \$50; George S. Beach, \$50; Horace Johnson, \$50; Edmund G. Howe, \$50; Lewis Sheldon, \$50; Caleb M. Talcott, \$25; W. W. Roberts, \$25; Thomas R. Dutton, \$25; Elisha K. Root, \$25; Henry K. W. Welch, \$15; E. T. Pease, \$10; Cash, by A. W. Butler, \$10; P. S. Riley, \$10; Melvin B. Copeland, \$10; Albert L. Butler, \$3; Charles W. Butler, \$2. In 1854, John Beach contributed \$500.

Articles of Association had been prepared, which at that time were signed by twenty-six gentlemen, who constituted its original members. This important document is as follows:

ARTICLES OF ASSOCIATION.

We, the Subscribers, do mutually covenant and agree with each other, that we will, and we do hereby associate and unite ourselves together as an Ecclesiastical Society, by the name of the Pearl Street Congregational Society; and that we will, as a Society, for the maintenance of gospel order, and the support of the Christian Ministry, connect ourselves with a Church to be formed according to the usages of the Consociated Churches of Connecticut, provided said church shall adopt and hold the Confession of Faith and Covenant, in all essential particulars, which is at this time held and acknowledged by the First Church in this city.

HARTFORD, March 28th, 1851. •

Wm. W. Turner,
David F. Robinson,
Lawson C. Ives,
Olcott Allen,
Nelson Hollister,
Russell G. Talcott,
George W. Root,
Henry K. W. Welch,
George S. Beach,
Edward W. Parsons,
Stephen Spencer,
Newton Case,
Melvin B. Copeland,

Albert W. Butler,
James B. Hosmer,
Erastus Collins,
Sheldon P. Thacher,
Samuel Coit,
C. H. Langdon,
Thomas R. Dutton,
Joseph Wales,
Rodney Dennis,
Burgis P. Starr,
John L. Boswell,
Thomas Smith,
James M. Bunce.

At an adjourned meeting on the following evening, Messrs. Turner, Smith, Allen, Case, and Coit were chosen as Society's Committee; James B. Hosmer,



INTERIOR - PEARL STREET CHURCH

Treasurer; and Russell G. Talcott, Clerk.* The site purchased was also assumed, and a Building Committee appointed, consisting of Messrs. Butler, Robinson, Hosmer, Ives, Collins, Boswell, and Parsons.

It will be noted by all who are conversant with ecclesiastical history that this manner of procedure was unusual. The organization of the Society anticipated that of the Church. Steps were afterwards taken to secure a minister before a church had been formed. In this case, however, there were good reasons for such action. The founders did not wish to sever their relations with the churches where they worshipped until a new edifice had been erected. There was no reason for doing so, for they went not out in schism. The "Articles of Association" were deemed sufficient to insure the formation, in due time, of a Congrega-

* The roll of members of the Society's Committee during the half-century is as follows: Wm. W. Turner, 1851-3; Thomas Smith, 1851-3; Olcott Allen, 1851-3; Newton Case, 1851-3; Samuel Coit, 1851-2; H. K. W. Welch, 1852-3; David F. Robinson, 1853-7; Roland Mather, 1853-5; Erastus Collins, 1853-5; Daniel Phillips, 1855-66, 1869-75; Nelson Hollister, 1855-7; Leonard T. Welles, 1857-65; George Rust, 1857-66; Jonathan B. Bunce, 1865-7; John B. Corning, 1866-76, 1879-86; Joseph S. Woodruff, 1866-8, 1873-7; Henry T. Sperry, 1867-9; Charles H. Prentice, 1868-73, 1879-83, 1886-7; Leverett Brainard, 1875-9; Charles E. Gross, 1876-9; Caleb M. Talcott, 1877-9, 1883-5, 1887-8; George M. Welch, 1879-83, 1885-6; Henry P. Hitchcock, 1883-4; Nathaniel Shipman, 1884-91; John G. Root, 1886-7; Charles R. Burt, 1887 to date; William P. Williams, 1888-98; Oland H. Blanchard, 1891-7; Lyman B. Brainerd, 1897 to date; Ward W. Jacobs, 1899 to date.

The following have been Treasurers of the Society: James B. Hosmer, 1851-5; Albert W. Butler, 1855-8; Roland Mather, 1858-66; John B. Eldredge, 1866-76; John G. Root, 1876-9; Ward W. Jacobs, 1879-92; Henry H. Goodwin, 1892 to date.

The Clerks of the Society have been as follows: Russell G. Talcott, 1851-60; Edward W. Parsons, 1860-3; William H. Hill, 1863-5; Leverett Brainard, 1865-6; Alphonso S. Hyde, 1866-77; Horace R. Morley, 1877-94; Archibald A. Welch, 1895-9; Franklin A. Morley, 1899 to date.

tional church which should adopt the Confession of Faith and Covenant of the mother church in all essential particulars. There was therefore a period extending from March 28, 1851, to October 15, 1852, during which the Society was the only body and was erecting its edifice and otherwise making ready the home for the church. When the proper time arrived, the Society, after an order exceptional in Congregationalism, took the initiative in effecting a church organization, appointing a committee to decide upon the Articles of Faith and call a council to form the church. This was in accordance with their pledge in the "Articles of Association." During this interval of waiting the Society received the following acquisitions: Nathaniel Shipman, Lewis Sheldon, Theodore M. Lincoln, Henry W. Taylor, Roland Mather, Caleb M. Talcott, George B. Hawley, W. Henry Dodd, Eliphalet A. Bulkeley, Sherman Boardman, Chauncey Howard, Daniel Phillips, Charles P. Welles, and William H. Kelsey. These augmented their number to forty, and any one who is familiar with the history of Hartford will recognize the worth of these men, who were the honored fathers of this parish. Some of them have sons and grandsons who are their successors in office and labor. The only one now remaining is the Hon. Nathaniel Shipman, who has faithfully held his post in the watch tower during this half century cycle of history. The only gentlemen who joined the Society before 1856 and now remain on its roll are, in the order of seniority, Franklin Clark, Pliny Jewell, and Charles H. Prentice.

On the evening of March 29th, after the adjournment of the Society meeting, the Building Committee

met. Albert W. Butler was elected chairman and Edward W. Parsons secretary. It does not appear from their records how their minds were directed towards Mr. Minard Lafever, an architect of New York; but from the first he was their choice, and no other seems to have been considered. He came to this city and met the committee on the 9th of April. The afternoon was spent in discussing the projected edifice, whereupon the chairman was authorized to procure a plan from Mr. Lafever for "a church and lecture room." It was nearly a month before this plan was received. Two estimates on it were then prepared by Noah Wheaton,—a well-known Hartford builder,—one with the spire and cornice in stone, and the other with the same in wood. This original plan is not known to have survived. Some objections to it were doubtless raised. A committee consisting of Messrs. Hosmer and Collins, accompanied by Mr. Wheaton, then visited New York and Brooklyn. As appears from their report, they failed to find there any church edifice adapted to the wants of the Society; but they also visited Mr. Lafever, and obtained from him a modification of the original plan, and also a design for a church fronting the street. These were submitted to the Society on the 19th of May. We can hardly appreciate the points made in this discussion of plans. Mr. Robinson favored the original design. Mr. Smith advocated the modified plan without the interior finish of the columns, around which many a pewholder has played "hide and seek" with the minister during the years. Some seem to have objected to a meeting-house with its side to the street, which was an innovation, and at the time excited much adverse criticism.

However, the modified plan finally carried the day, with discretionary powers left to the building committee to enlarge the edifice two feet in width and four feet in length. This was not done, and the design was carried out as it was received from the architect. The only feature which embarrassed them was the spire, the expense of which in stone would be considerably more than in wood. This was overcome by the further subscriptions of eight gentlemen, to whose generosity the stone spire, which was the admiration of so many in this town, was due.* It was decided to place the building six feet from the east line of the lot, to reserve twelve feet between it and the west line, and, in selling the remaining portion of the land, to provide that no building should be erected within seven feet of the west line, and that no other building than a dwelling-house should occupy the easternmost lot sold. This second reservation was conditionally removed in 1870, when the land was bought from Mr. Ellsworth by the Phoenix Fire Insurance Company. Mr. Noah Wheaton, who had been the committee's expert advisor, was the successful bidder for the erection of the church, and the work was begun about the first of July, 1851.

The next event of interest was the laying of the corner-stone, which service was assigned to Dr. Hawes and was performed at 5.30 o'clock on the afternoon of the 2d of August. There are some now living who remember that occasion. The Rev. William W.

* These subscriptions were: Albert W. Butler, \$300; Noah Wheaton, \$275; James M. Bunce, \$100; David F. Robinson, \$100; Erastus Collins, \$100; James B. Hosmer, \$50; Nelson Hollister, \$50; Russell G. Talcott, \$50. Total, \$1,025. Other subscriptions may have been made later, as the additional cost reported by the committee was \$1,780.

Turner, then delivered the address, reciting the motives for the enterprise, which is the Magna Charta of this church, and which was recorded in full in the Society records. It was the most revered document which was sealed within a copper box and placed in the corner-stone of that sacred edifice.* After it was

* The exact location of this corner-stone was unknown when the church was sold, but was supposed to be under the tower. In the demolition of the structure the box was found September 2, 1899, at the southwest corner of the building, and was rescued in a damaged condition. The contents were well preserved, and with the exception of a few stamps and coins, were presented by the contractor, William F. O'Neil, to the Society. They have since been sealed in a new box and deposited in a place reserved for the purpose near the corner-stone of the new church. The articles deposited in the box were as follows : 1.—A manuscript copy of the address delivered at the laying of the corner-stone, by Rev. W. W. Turner. 2.—Abstract of the History of the Pearl Street Congregational Society, with the Articles of Association, names of members and subscription list. 3.—Printed notices of Public Meetings called March 3d and March 28, 1851. 4.—A copy of the Hartford newspapers, viz. : Fountain and Son of Temperance, July 31, 1851 ; The Republican, July 31, 1851 ; Hartford Courier, July 31, 1851 ; Connecticut Bank Note List, Aug. 1, 1851 ; Christian Secretary, Aug. 1, 1851 ; Hartford Daily Times, Aug. 2, 1851 ; Hartford Weekly Times, Aug. 2, 1851 ; Connecticut Courant, Aug. 2, 1851 ; Hartford Daily Courant, Aug. 2, 1851 ; N. E. Religious Herald, Aug. 2, 1851 ; The Calendar, Aug. 2, 1851. 5.—Twenty-second Annual Report of the Retreat for the Insane, April, 1851. 6.—Thirty-fifth Annual Report of the American Asylum, May, 1851. 7.—Thirteenth Annual Report of the Young Men's Institute, June, 1851. 8.—Speech for Connecticut, by Rev. Horace Bushnell, D. D., June, 1851. 9.—Oration pronounced before the citizens of Hartford, July 4, 1851, by E. W. Andrews, Esq. 10.—Oration of Hon. Daniel Webster at Washington, July 4th, 1851, on the occasion of laying the corner-stone of the extension of the Capitol. 11.—Connecticut Register, 1847 and 1851. 12.—Geer's Hartford City Directory, May, 1851. 13.—Historical Sketch of the Charter Oak, 1851. 14.—Illustrated Family Christian Almanac, 1851 and 1852. 15.—Almanac of the American Temperance Union, 1851. 16.—Charter of the City Bank of Hartford, 1851. 17.—Calendar of Trinity College, Hartford, 1851. 18.—Report of the Board of School Visitors to the First School Society of Hartford, February, 1851. 19.—Proceedings of the Forty-ninth Annual Convention of the Connecticut Medical Society, May, 1851. 20.—Funeral Sermon preached at the interment of Rev. Calvin Chapin, D.D., by Rev.

delivered the stone was laid by Dr. Hawes using the following words: "I do in the name and in behalf of this Ecclesiastical Society lay the Corner-Stone of this Pearl Street Congregational Church, to be dedicated to the cause of evangelical truth and righteousness, and to the glory of the only living and true God—the Triune Jehovah—Father, Son, and Holy Ghost. And may this corner-stone ever remain in strength, in durability and preciousness, a bright symbol of the true Corner-Stone which God has laid in Zion, and on which His Church rests in perfect, everlasting security." A prayer was also offered by Dr. Hawes and he delivered a short address, wherein he lauded the purpose of our fathers "to furnish church room for those who would otherwise be deprived of the privilege of public worship," and declared that "the consequences of their enterprise to them, to their families, to the people of the city and to posterity would be felt till the end of time and forever." The Doxology was sung and then the Benediction was pronounced by Dr. Bushnell. Such were the impressive exercises of that memorable summer afternoon.

The records of the Building Committee give us no details of their work, but we are able to gather from other sources many items of interest. The following is their description of the building, as given by Deacon Butler to the Society: "Its style of finish is of the Ro-

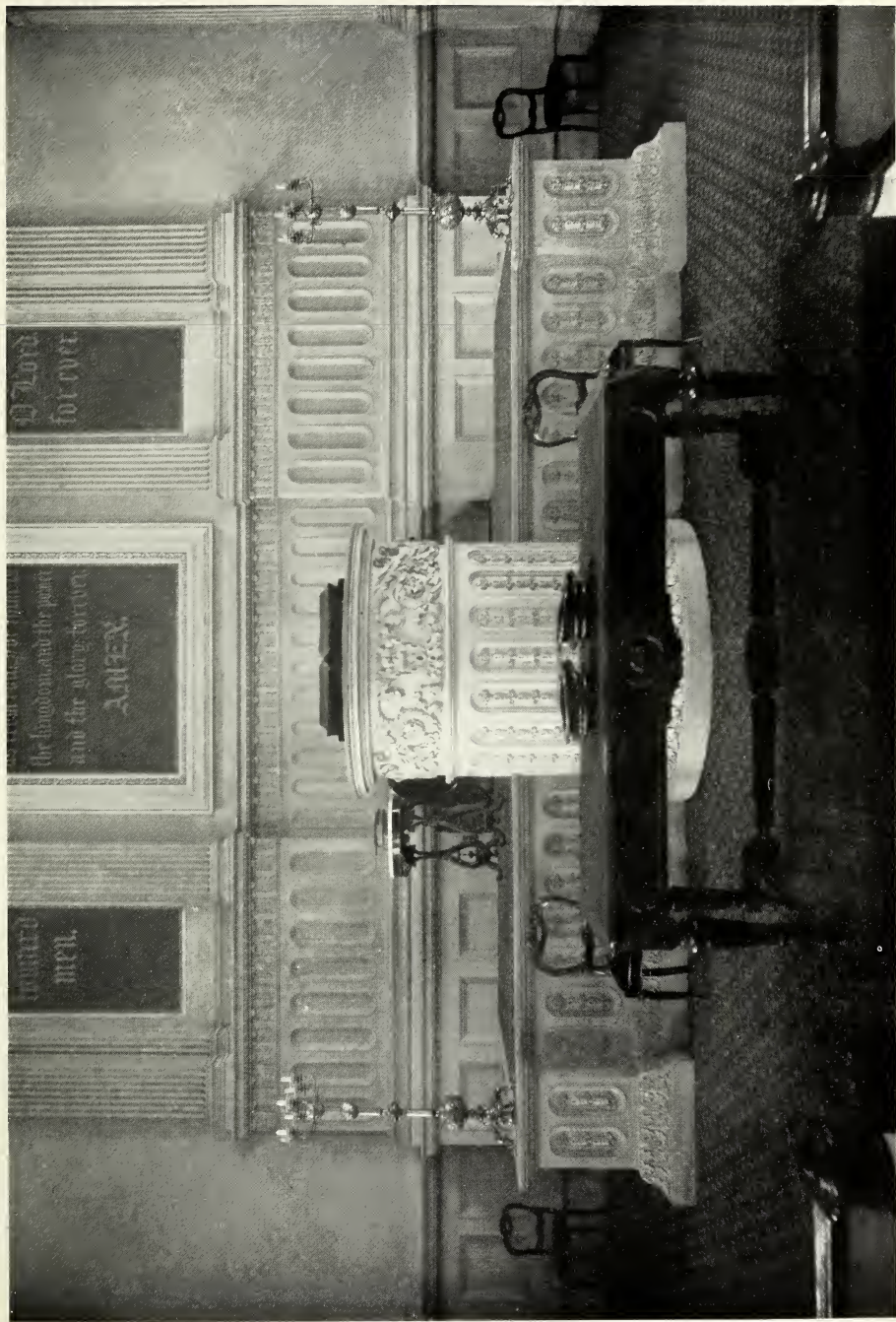
Mark Tucker, March 19, 1851. 21.—A sermon occasioned by the death of Calvin Chapin, D.D., by J. Hawes, D.D., April 30, 1851. 22.—Order of Exercises at the Anniversary of the Theological Institute of Connecticut, August 7, 1851. 23.—The Constitution and By-Laws of the Society for Savings, Hartford. 24.—A Bank Book of the Society for Savings. 25.—Bank Book of the Hartford County Savings Association. 26.—Modern Crusades, A Sermon by Rev. Charles Rockwell of Sharon, Conn., June 29, 1851. 27.—Postage Stamps and Coins.

manesque. The edifice is one hundred and thirty-eight feet in length by sixty-eight feet six inches in width, with pediment fifty-three by fourteen feet, including the tower, which is twenty-two feet square at its base. The height of the tower and spire is two hundred and twelve feet. The building stands with its side to the street, and is entered on the side. The main entrance is through the tower into the vestibule, which is fifty-six by eighteen feet. From the vestibule, the audience room is entered to the right. The dimensions of the audience room are ninety-six by sixty-four feet. There are one hundred and thirty-six pews on the first floor, capable of seating (including the gallery) one thousand persons. This room is finished with graceful Corinthian columns and capitals. The ceiling is very elaborate, being constructed with groined arches and panel work, with rich ornamental mouldings. Its beams spring over the nave, and rest on richly carved trusses. The ceiling is about forty-six feet in height from the floor. The nave is lighted from the roof, and the windows are so distributed, as to diffuse a soft and easy light. The ceiling is colored in parti-colors of ultra marine blue, and is so shaded in its several parts as to make it pleasing to the eye. The arrangements for ventilating are on an improved plan, so that the air can be changed at once. On either side of the pulpit is an ante-room. The pulpit is fitted up with four Corinthian columns, its front is semi-circular. The base, entablature and panel work forming the breast work, is of rich and elegantly carved workmanship. On either side of the audience room, are five windows, and at the east end is a chancel window, furnished with opaque glass, and a window of the

same description is placed at the west end of the room. The arrangements for lighting with gas are of a novel style, the pipes being inside the columns, and no part of the fixtures visible to the eye but the burners, which appear just above the capitals of the columns. On the opposite side of the vestibule from the audience room, there are two session rooms and over the vestibule and session rooms there is a lecture room or chapel, fifty-seven by thirty-six feet, fitted up with seventy-two slips. The entire edifice, including tower and spire, is constructed of Portland stone. The tower is very beautiful, and the tall spire rising upon the top adds completeness to the whole plan. The architect of the edifice was Minard Lafever of New York, and such was the excellence of the plan that there was no occasion to deviate from it in the least."

The original contract price for the building was \$31,115.64, but certain alterations and improvements in its construction brought the cost up to \$35,329.86, to which the architect's fee, grading, and furnishings added \$3,375.13, so that, with the net cost of the land, the entire expense of the work was \$47,272.99. The date fixed for its completion was October 1, 1852, but it was not ready for use until December.

Some alterations were made in the edifice during the years, and these it may be interesting to consider. The extension of the organ loft two feet out into the auditorium was accomplished in 1862 at the request of the chorus choir to accommodate two rows of singer's seats. In 1868 the windows in the rear of the pulpit, the light from which was trying to the congregation, were paneled and lettered, the words "Peace on Earth, Good Will Toward Men" on the north window, "Holi-



PEARL STREET CHURCH PULPIT AS REMODELED

ness Becometh Thine House, O Lord for Ever " on the south, and the Lord's Prayer on the center. From the fact that it was first voted to have these lettered with the Lord's Prayer, the Apostles Creed, and the Ten Commandments, posterity might infer that the fathers were not very familiar with the extent of those selections; but their mistake was doubtless in misjudging the necessary size of the letters. The original high pulpit, with its well remembered columns, was lowered in May, 1887, at an expense of \$358.55, after a plan prepared by Mr. John C. Mead and under the superintendence of Deacon Hollister, who presented the candelabra standing at the corners of the platform.* It was an improvement, very tastefully carried out. During that summer, under the energetic leadership of the society's committee, an annex was built on the north side to furnish much needed accommodations for a dining-room and kitchen. Such conveniences had long been desired and a plan to secure them had been considered in 1873, but was not carried out. This addition was built by Mr. Watson H. Bliss at a cost of \$1,929.44. Subsequent experience for twelve years amply justified the expenditure, as the annex was the means of quickening the social life of the church and holding the interest of its young people. Otherwise, excepting for occasional painting and frescoing, the building remained about what it was in 1851.

Many will remember the catastrophe which befell the famous spire December 10, 1878. At 6 o'clock in the evening of that day, when a southeast gale was at its height, a crash was heard in the neighborhood. On

*The candelabra were removed to the new edifice and there occupy the same position as in the old church.

examination it was found that the finial with other stones had been blown off and had gone through the roof into the lecture room and vestibule. A fragment of stone then displaced was preserved by a relic gatherer who was deeply interested in the accident. The spire was restored at a considerable expense the following spring under the superintendence of Deacon Hollister. Perhaps the Spratt's patent lightning rod, which in 1853 was the gift of Loyal Wilcox and Thomas Miner, had protected it from similar disasters by the lightning bolt which has been thought to strike thereabouts. The name on the face of the tower, "Pearl Street Congregational Church, 1851," was cut by Sidney Hills. The letters were in relief and held their places well until the "R" dropped out of the word "Pearl." At first there was a temporary wooden fence in front of the church, but that was displaced in 1853 by an iron fence made by Mr. George L. Lincoln. During the years the trees, which the architect planted in his plan, grew so as to darken somewhat the interior. The old time woodbine was torn down, giving the sparrows notice to vacate, and an ampelopsis which was planted in its place by Deacon Hollister, clambered high on the wall. The bell, which was removed to the new edifice on the 14th of March, 1899, is not the one originally purchased. The first bell was hung in May, 1853. It weighed 2,709 pounds, was in the key of D, and cost about \$1,000. In 1856 it became cracked and was exchanged for another in the key of D, weighing 3,190 pounds, on which are the words "Jones & Hitchcock, Founders, Troy, N. Y., 1856." At the Society meeting, February 9, 1855, Deacon Turner moved that a committee be appointed to solicit sub-

scriptions for the purchase of an organ. This motion failed through the opposition of some who were prejudiced against such musical instruments. The year following, however, a favorable vote prevailed and Deacon Turner and Mr. H. K. W. Welch were added to the Society's committee, then composed of Messrs. Robinson, Phillips, and Hollister, to purchase and erect an organ if the requisite four thousand dollars could be raised by subscription. The effort was successful, largely through the energy of Messrs. Daniel Phillips and Pliny Jewell, and the amount secured was \$4,242. Thus in 1856 the organ, built by Henry Erben of New York, and costing \$4,000, was put in place. It was considered an exceptionally good instrument at the time and gave satisfactory service during the years. The motor in 1871 brought a long line of organ blowers to an end, among whom, for aught we know, there may have been some who are now distinguished citizens.

It may be of interest to know the donors of some articles or furnishings which were presented to the Pearl Street Church. On the 29th of November, 1852, a committee was appointed, consisting of Messrs. Leonard T. Welles and Erastus Collins, to purchase a communion service. They reported, March 31, 1853, the gift of such a service to the church, consisting of fifteen pieces of pure silver, weighing 280.18 ounces. This testimonial of affection for the church was greatly appreciated, and each piece was inscribed in gratitude, "Presented to the Pearl Street Church, Hartford, David F. Robinson and Albert W. Butler, A.D., 1853." To this service two plates and four goblets were added by a vote of the church February 24, 1859, when the

number of deacons was increased to six. The elegantly bound folio Bible, used in the pulpit, from which the people have been taught for half a century, was the gift of Messrs. Newton Case, Edwin D. Tiffany, and Edmund Shattuck. The quarto Bible in the chapel was presented by Mr. Charles Hosmer in 1852, and that in the parlors by a beloved pastor, Rev. William L. Gage, D.D. In 1868 a communion table was given by Deacon John B. Eldredge.*

We now turn back in our narrative to the formation of the church organization for which this home was made ready. The signers of the "Articles of Association" had agreed to connect themselves with a Church to be formed according to the usages of the Consociated Churches of Connecticut, provided said church should adopt and hold the Confession of Faith and Covenant, in all essential particulars, which at that time were held and acknowledged by the First Church in Hartford. In accordance with this pledge the Society's Committee was requested, October 31, 1851, to consider the expediency of organizing a church. Being engaged for some time in attempts to secure a minister, and doubtless thinking that more could be gathered into such a church if the edifice was built first, no action was taken until September 14, 1852, when Messrs. Turner, Robinson, and Allen were appointed a committee "to take all necessary measures for the organization of the church." They fixed upon the 15th of October for that event. Meanwhile two meetings of the society were held to settle upon the

* This table is now preserved and used in the parlor of the Farmington Avenue Church, where it is surrounded by the pulpit furniture and deacons' chairs of the old church.

Articles of Faith and Covenant. Those of the First and Second Churches were reviewed and those of the First Church adopted with the addition of one article on the Resurrection (Art. XI.) from the creed of the Second Church. These were exactly those then used by the Third or North Church, excepting the aforementioned article. The Articles of Faith have never been altered, but the phraseology of the Covenant was changed December 16, 1858.

A letter missive signed by the committee was sent to the First, Second, Third, and Fourth Churches of this city, and the church in East Hartford, inviting them to meet by pastor and delegate in the Lecture Room of the new edifice at 6 o'clock on the evening of the day appointed to organize, if they should see cause, "a Church to be styled the Pearl Street Church." The following resident clergymen were also invited: Thomas Robbins, Charles A. Goodrich, John Orcutt, B. B. Beardsley, Horace Hooker, A. C. Baldwin, Wm. H. Corning, and Thomas S. Childs. Revs. Amos Savage, A. C. Washburn, and William Dixon were present and invited to sit with the council as corresponding members. Rev. Samuel Spring was the moderator and Rev. W. W. Patton, scribe. After the preliminary proceedings had been reviewed, the body adjourned to the auditorium. The following exercises were conducted: Reading of the Minutes of the Council by the Scribe; Invocation and Reading the Scriptures, by Rev. Charles A. Goodrich; Singing; Prayer by Rev. Mr. Patton; Singing; Sermon by Rev. Joel Hawes, D. D.; Organization of the Church by the assent of the members to the Articles of Faith and Covenant, with a prayer by Rev. Samuel Spring; Fel-

lowship of the Churches by Rev. Walter Clarke ; Singing ; and Benediction by Rev. A. C. Washburn. It is said that " a large audience was in attendance and the exercises were of a most pleasing and edifying character." The text of the sermon was Psalm 133:1, and in his remarks Dr. Hawes boldly cautioned them against " proselyting practices " and expressed his good will toward the new church. Thus the church was formed. It does not appear, either from the Letter Missive or the action of the Council, that the name then assumed was more than " Pearl Street Church," although the word " Congregational " was commonly introduced according to the action of the society, the name on their edifice, and the usage of the time.

The original members of the church were ninety-one in number, of whom thirty-six came from the First Church, fifteen from the Second Church, twenty-seven from the Third Church, three from the Fourth Church, and ten from churches outside of this city. Forty-six were men and forty-five women. A list of these, giving their residences, was then printed, copies of which are extant.* Seventeen of these original

* Wm. W. Turner, Asylum Hill ; Maria L. Turner, Asylum Hill ; Helen H. Turner, Asylum Hill ; James B. Hosmer, 142 Main street ; Ann H. Bull, 142 Main street ; Sheldon P. Thacher, 53 Main street ; Mary G. Thacher, 53 Main street ; James M. Bunce, 32 Ann street ; Elizabeth H. Bunce, 32 Ann street ; Jonathan B. Bunce, 32 Ann street ; Russell G. Talcott, 22 Temple street ; Mary S. Talcott, 22 Temple street ; Mary F. Mather, 58 Main street ; George S. Beach, 14 Pratt street ; Melvin B. Copeland, United States Hotel ; John L. Boswell, Asylum Hill ; Sarah M. Boswell, Asylum Hill ; Elizabeth W. McCorcle, Asylum Hill ; Edward W. Parsons, 5 High street ; Mary C. Stebbins, 5 High street ; Thomas Smith, 14 High street ; Mary A. Smith, 14 High street ; Norman Smith, Jr., 14 High street ; David B. Moseley, 18 Wells street ; Mary W. Moseley, 18 Wells street ; Phineas S. Riley, 32 Elm street ; Mary A. Riley, 32 Elm street ; Alfred E. Ely, 28 Main street ; Lawson C. Ives, High street ;

members have died during the present pastorate, and three only remain within the fellowship of the church. Their names are often mentioned with respect — Nathaniel Shipman, Jonathan B. Bunce, and Mrs. Mary W. Moseley. During the year 1853, there were eighty-seven accessions, of whom seven remain at the close of the half-century, as follows: Charles H. Prentice, Franklin Clark, Mrs. Charissa A. Welch Cook, Ephraim Cook, Mrs. Eliza A. Cook, Julius H. Cotton, and Mrs. Mary C. Robinson Shipman. A summary of

Marietta T. Ives, High street ; Walter D. Ives, High street ; William H. Kelsey, 11 Grove street ; Emily A. Kelsey, 11 Grove street ; Caroline Harris, 18 Pearl street ; Fanny A. Harris, 18 Pearl street ; Augusta P. Orcutt, 248 Main street ; Albert W. Butler, 59 Main street ; Laura F. Butler, 59 Main street ; David F. Robinson, 61 Main street ; Anne S. Robinson, 61 Main street ; Nelson Hollister, 15 Grove street ; Edith P. Hollister, 15 Grove street ; Arthur N. Hollister, 15 Grove street ; Mary H. Buell, 15 Grove street ; Newton Case, 6 High street ; Lemira Case, 6 High street ; Charles P. Welles, 4 College street ; Jane N. Welles, 4 College street ; John B. Corning, 27 Pearl street ; Lavinia B. Corning, 27 Pearl street ; Hannah C. Burnham, 29 Ann street ; Stephen Spencer, 27 Church street ; Rebecca Spencer, 27 Church street ; Olcott Allen, 19 Pratt street ; Lucy Ann Allen, 19 Pratt street ; Edward P. Allen, 19 Pratt street ; Erastus Collins, 28 Church street ; Mary A. Collins, 28 Church street ; Burgis P. Starr, 25 Church street ; Charlotte M. Starr, 25 Church street ; George W. Root, 1 Grove street ; Caleb M. Talcott, 61 State street ; Harriett L. Talcott, 61 State street ; George B. Hawley, 5 Pratt street ; Sarah B. Hawley, 5 Pratt street ; George B. Buell, 5 Pratt street ; Mary L. Sheldon, Edwards street ; Harriett Miner, 40 Church street ; Susan A. Miner, 40 Church street ; Theron Ives, 11 Church street ; Martha A. Ives, 11 Church street ; Mary B. Shepard, 42 Asylum street ; Chauncey Howard, Eagle Hotel ; Sherman Boardman, 67 Trumbull street ; Henrietta Boardman, 67 Trumbull street ; Elizabeth R. Boardman, 67 Trumbull street ; Ellen L. Boardman, 67 Trumbull street ; Daniel Phillips, 8 Pratt street ; Mary M. Phillips, 8 Pratt street ; George M. Welch, 40 Temple street ; Samuel Woodruff, 31 Main street ; Lucy Woodruff, 31 Main street ; Henry W. Taylor, 19 Pratt street ; Thomas R. Dutton, 27 Prospect street ; Maria H. Dutton, 27 Prospect street ; Henry K. W. Welch, 13 Central row ; Frances L. Welch, 13 Central row ; Nathaniel Shipman, 237 Main street ; William H. Corning, 27 Pearl street ; Frances L. Orcutt, 248 Main street ; Theodore M. Lincoln, 34 Buckingham street.

the membership history to the time of removal shows that the church received in all 1,395 persons. In 1858, a year of grace long to be remembered, 154 were received, 102 at one communion. In 1878, another year of revival, 173 were received, 82 at one communion. The records give the names of 328 children who received baptism in connection with the Pearl Street Church.

On the 21st of October, 1852, the first church meeting was held. It was called principally to act with reference to calling a pastor to which we shall presently turn. At that meeting, Henry W. Taylor was elected Clerk,* and George M. Welch Treasurer. The latter served with honor in that capacity until his death, February 20, 1890, at which time he was the senior officer in the continuous service of the church.† It was not until the 16th of December, 1852, that the first deacons were elected. The choice then fell upon Messrs. Wm. W. Turner, Albert W. Butler, Thomas Smith, and Olcott Allen. All these served until they were called to their reward. On the 27th of January, 1859, the number of deacons was increased to six, and Erastus Collins and Stephen C. Brownell were chosen. Deacon Brownell remains at the close of the half-century. He has been longer an officer in the church than any since the beginning — forty-two years, and we look with affection upon his face, like those who beheld a Stephen of old “as it had been the face of an

* The following is a roll of the Clerks of the church: Henry W. Taylor, Oct. 21, 1852 to Oct. 3, 1867; Charles P. Welles, Oct. 3, 1867 to March 3, 1876; Stephen C. Brownell, April 1876 to Feb. 8, 1877; Leverett Belknap, Feb. 8, 1877 to Jan. 13, 1898; Francis N. Allen, Jan. 13, 1898 to date.

† Deacon Welch was succeeded by Rev. George E. Sanborne, March 13, 1890. He also died in office Jan. 7, 1900, and on the 11th of that month Horace E. Mather was chosen.

angel." The deacons in this church, which have been only nineteen in number, have always been chosen for life, and ten have died in office, respected by their fellow members.* An attempt was made in 1859 to make the terms of the deacons then elected five years only, but it was overwhelmingly defeated. It was the custom at first to choose four who, with the pastor and deacons, should constitute the Prudential Committee. Messrs. David F. Robinson, James B. Hosmer, Erastus Collins, and George W. Root, were elected December 16, 1852. In 1859 this number was increased to six. During the half-century, twenty-seven have served in this capacity.†

* The roll of Deacons is as follows: William W. Turner, Dec. 16, 1852, died July 11, 1887; Albert W. Butler, Dec. 16, 1852, died March 5, 1858; Thomas Smith, Dec. 16, 1852, died April 4, 1882; Olcott Allen, Dec. 16, 1852, died Oct. 24, 1872; Joseph E. Cone, June 3, 1858 to May 9, 1872; Erastus Collins, Jan. 27, 1859 to March 6, 1865; Stephen C. Brownell, Jan. 27, 1859 to date; George W. Williams, Sept. 28, 1865 to Nov. 19, 1873; John B. Eldredge, May 16, 1872 died, June 1, 1882; Nathaniel Shipman, Nov. 21, 1872 to date; Charles P. Welles, Nov. 27, 1873, died March 3, 1876; George M. Welch, June 1, 1876, died Feb. 20, 1890; John B. Corning, Nov. 2, 1882; died Feb. 7, 1896; William P. Williams, Nov. 2, 1882, died Sept. 18, 1898; Nelson Hollister, Oct. 20, 1887, died March 2, 1897; Charles R. Burt, May 15, 1890 to date; Horace E. Mather, Feb. 4, 1897 to date; Philo P. Bennett, May 10, 1900 to date; Federal B. Bridgman, July 5, 1900 to date. The last two were elected after the removal.

† The following have been members of the Prudential Committee: David F. Robinson, 1852-1862; James B. Hosmer, 1852-1858; Erastus Collins, 1852-1859; Geo. W. Root, 1852-1858, 1866-1884; Roland Mather, 1858-1866; Newton Case, 1858-1865; John B. Eldredge, 1859-1866, 1871-1872; H. K. W. Welch, 1859-1870; George W. Williams, 1859-1865; Nathaniel Shipman, 1862-1872; George M. Welch, 1865-1876; John B. Corning, 1866-1882; Wm. H. Kelsey, 1866-1871; Nelson Hollister, 1871-1887; Daniel Phillips, 1873-1879; David B. Moseley, 1873-1887; William P. Williams, 1877-1880; Rev. Geo. E. Sanborne, 1879-1900; Charles R. Burt, 1880-1890; Charles H. Prentice, 1882 to date; Horace E. Mather, 1884-1897; Francis N. Allen, 1887 to date; John G. Root, 1887 to date; Ward W. Jacobs, 1891 to date; Rev. Clark S. Beardslee, 1897-1898; Jonathan B. Bunce, 1878 to date; M. Bradford Scott, 1900 to date.

At the above-mentioned church meeting, October 21, 1852, it was unanimously voted to invite Rev. Elias R. Beadle to become the pastor of this church. This was the culmination of efforts to secure a minister which had been begun by the Society Oct. 31, 1851. Their minds were first directed toward Rev. Roswell D. Hitchcock, then of Exeter, N. H., and afterwards the distinguished Professor of Bowdoin College and Union Theological Seminary. Three times some of their number went to Exeter to hear him. A committee of nine finally went to Boston and heard him at the Park Street Church, April 25, 1852, and at a meeting held that evening in the United States Hotel, they voted to call him, as they had been empowered to do. He visited Hartford, and had made up his mind to accept, when he was persuaded to enter a professorship. They also made overtures to Rev. Edmund K. Alden, then of Yarmouth, Maine, and since a Secretary of the American Board, and called Rev. George Richards, pastor of the Central Church of Boston, who declined. So matters rested until, by some good Providence, they heard of Mr. Beadle, of New Orleans, La., who chanced to be on a visit to New Haven. A committee waited upon him, and after an examination of the field he pledged himself to accept their formal call, which was extended by the church vote, October 21st, and the Society's action on the 26th instant.

Elias Root Beadle was born in Cooperstown, N. Y., October 13, 1812. As a boy of seventeen he took his stand at his mother's side and together they united with the church. Soon after, Judge Alvan Stewart met him, and advised his preparation for the ministry. Parts of two years were then spent in the study of

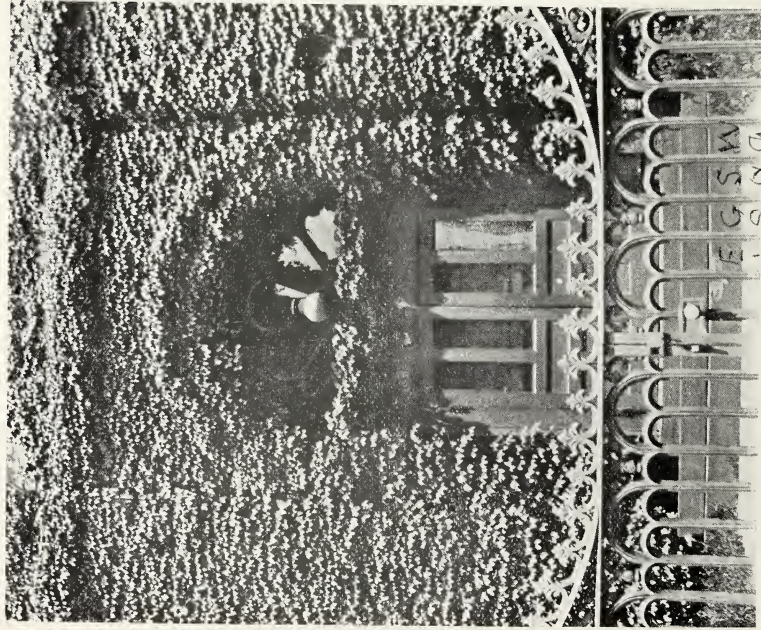
theology under the celebrated Dr. Kirk, then of Albany, N. Y., and he entered the service of the American Sunday-School Union. At the age of twenty-three, he was licensed to preach at Utica, N. Y., and he was ordained at Buffalo in 1836. His first pastorate was over the First Presbyterian Church at Albion, N. Y., where he remained two years. The father of the present pastor was then a student in that town, and it was one of Mr Beadle's stirring appeals to the youth, which decided Dr. Love to study for the ministry. Burning with missionary zeal Mr. Beadle then offered himself to the American Board of Commissioners for Foreign Missions, and in 1839 he sailed for Syria. Four years were spent in that country and Constantinople. He then returned to America and began an arduous and successful work in New Orleans, where he was for nine years the pastor of the Prytania Street Presbyterian Church. The selection of this pious and affectionate minister as the first pastor of the Pearl Street Church was providentially ordered. He was admirably adapted to such an enterprise, which sought to reach new residents and the youth. As a spiritual guide he was a rare man. It is said that he possessed a fascinating power over his auditors, and impressed them with the importance of religious truths. His first visit to this city brought the people together in affectionate attachment to him. So they gave him a hearty call and he at once accepted.

The installation took place on the 1st of December. The council met in the Lecture Room at 9 o'clock, A. M., for the preliminaries, and the public exercises were held in the evening at 6.30 o'clock in the audi-

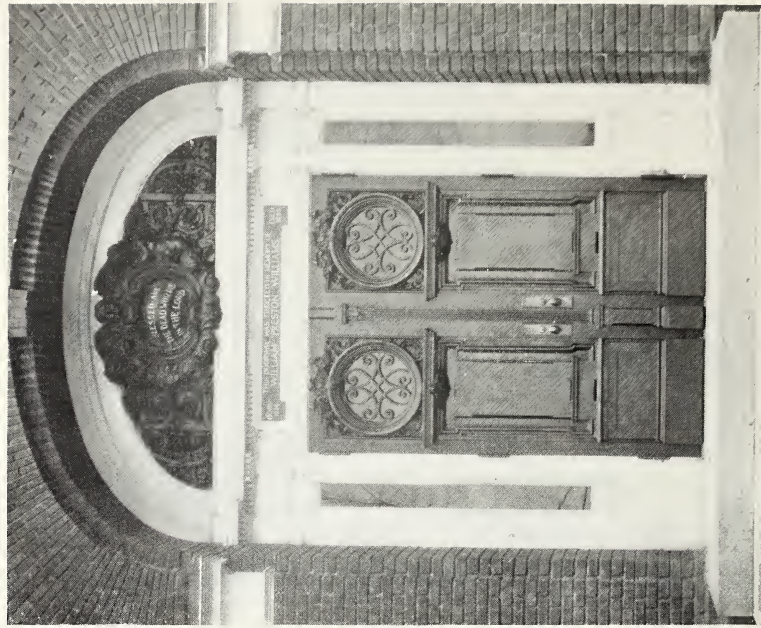
torium. Having performed their morning service the members of the council were invited to attend the dedication exercises of the new church edifice which had been arranged for 2 o'clock in the afternoon. At that hour a large assembly was gathered. Rev. Dr. Stiles of New Haven, preached the dedicatory sermon from 1 Cor. II:2, on "The Excellency of Christianity as a Divine Power in the World," and Dr. Hawes offered the prayer.* At the appointed evening hour Mr. Beadle was installed, the sermon being preached by Rev. A. C. Thompson of Roxbury, Mass., from Matt. XXVIII:20, on "Christ's precious pledge of His abiding presence with His ministers."† The singing throughout was conducted by Mr. Barnett of the First Church, and it is said that "without organ or instrument of any kind the soul was borne to Heaven upon the sweetest music of the human voice." In the following week, December 7th, the slips in the Church were sold for three months, and it appears from the Committee's book that 85 out of the 136 were taken. The next year 112 were sold. Thus the congregation experienced from the first an encouraging growth.

* No record was made of the dedication exercises, but the following, according to contemporary newspapers, was the program, interspersed doubtless with singing: Invocation and Reading of Scriptures, Rev. Walter Clarke; Introductory Prayer, Rev. M. N. Morris; Sermon, Rev. Joseph C. Stiles, D.D.; Dedicatory Prayer, Rev. Joel Hawes, D.D.; Concluding Prayer, Rev. Samuel Spring.

† A program of these services is preserved in the Church archives. They were as follows: Invocation and Reading of Scriptures, Rev. M. N. Morris; Hymn, "O Thou that Hearest Prayer"; Introductory Prayer, Rev. Mark Tucker, D.D.; Quartette with Chorus, "Oh how lovely is Zion"; Sermon, Rev. A. C. Thompson; Installing Prayer, Rev. Joab Brace; Charge to the Pastor, Rev. Cyrus Yale; Right Hand of Fellowship, Rev. Walter Clarke; Anthem, "How Beautiful upon the Mountains"; Concluding Prayer, Rev. Joel Hawes, D.D.; Benediction, The Pastor.



DOORWAY
PEARL STREET CHURCH



WILLIAMS MEMORIAL DOORWAY
FARMINGTON AVENUE CHURCH

So far as we are aware only fourteen of these pew-holders were represented in any way in the congregation at the time of the removal.

We can not chronicle all the memorable events of Dr. Beadle's pastorate. Many are doubtless lost to view in the lapse of years. The newspapers did not then record church matters so fully as they do to-day, and we have not the assistance of our church scrap-books which amply cover more recent times. The first funeral which was held in the sanctuary was that of Archibald Welch, M.D., a "prominent citizen and beloved physician," who was killed in the Norwalk railroad disaster. On the Sabbath afternoon of May 9, 1853, the auditorium was draped in mourning and filled to its utmost capacity with sympathetic friends. The services were conducted by Rev. Messrs. Beadle, Hawes, Clarke, and Tucker, and the pastor standing in the pulpit and looking upon the face of his friend, stretched forth his hand and said "Brethren, there lies the first of our dead — the first but not the last! Henceforth for us the gates of death stand wide open, day and night." He spoke the sorrowful truth. That was the first funeral occasion in that sanctuary, and, with many intervening, the last, when the beloved Deacon William P. Williams was borne thither, is all too well remembered.

Other scenes, too, are etched in memories of some of the living and were fondly cherished by parents departed, — the time when some who are parents now were little babes in arms, and were brought thither to be consecrated to the Lord. On the 6th of June, 1858, the space before the pulpit was crowded, when one hundred and two persons united with the church.

Some of the pillars of the church at the close of its half-century were among them, and it was no mistake in their lives. Many of the number have passed away during the last fifteen years, and we can truly say of that reverend man of God, his works have followed him. It is well remembered that Dr. Beadle had a great influence over the youth, especially the young men who filled the north gallery which was reserved for them. This city has had many distinguished ministers, but probably no pastor who was more generally beloved by all classes. So the years of his ministry flew by, and the church thrived. Once he was overcome by the excess of his labors, in 1859, and an affectionate people urged him off to the West Indies. It was thought by some that he would never return, but after several months of rest he did so with double zeal.

At last the war came on. It is said that the excitement in this town was intense; and no doubt "words were spoken and positions taken that men, in their cooler moments, would not and did not justify." The result was the termination of Dr. Beadle's pastorate. We may not pass judgment on that event; but we here make record of the noble and loyal patriotism of the pastor, notwithstanding any friendships he may have had in his southern home. Does any one remember the Sunday when he entered the pulpit, and amid the deathly silence of expected war news said, "it is reported that the enemy have crossed the Potomac and are marching on our capitol. Let us pray!" Is there a soldier now living who received in the autumn of 1862, a letter from the church, assuring him that he was held in "constant and tender remem-

brance," and bearing the signature of the pastor? There were such sent, and similar letters were dispatched from the Sunday-School, signed "N. Shipman, Superintendent." The Church took formal action on the matter, commending the patriotism of the young men and authorizing the above church letter. To this Dr. Beadle added the following words: "We sympathize with you in your devotion and many privations and sacrifices, and, if we cannot, personally share them, we would gladly do all in our power to sustain you in your duties and lighten the burdens you are called to bear in the defence of our beloved country. . . . We pray that God in his great mercy would have you in his constant care, that He would shield you in the hour of temptation, and the day of battle, and permit you, in his own good time, to return to us, in safety and health, to enjoy the fruits of your sacrifice and hardships in the blessings of a land delivered from the curse of rebellion and war, and restored to a righteous peace, never again to be broken." By a vote of the Church a list was made of those who had entered the service, which is preserved in the Church archives, showing that twelve had at that time enlisted from the Church, twenty-eight from the Sunday-School, and five from the congregation, a total of forty-five.* Others

* This roll of honor is as follows: Bridsey I. Beckley, Edward P. Allen, Silliman L. Ives, John G. Root, John C. Coffing, Walter D. Ives, DeWitt C. Skilton, Horace H. Phelps, Henry A. Foster, Frank B. Rockwood, Henry Loveland, Frederick A. Judd. (12) John S. Root, ——— Quak-
enbush, Wm. Bidwell, Edward M. Burnham, Edward L. Parsons, Herbert Landon, Henry G. Dow, W. W. Wilcox, Henry R. Clapp, John H. Thacher, Edward Lyon, Boney I. Moore, Edward L. Parmelee, Wm. G. Bunce, James L. Francis, M. L. Covell, Charles Ulrich, M. L. Johnson, James R. Bunce, Ralph P. Thacher, John M. Brewer, Edgar S. Yergason, Daniel S. Garrett, J. L. Griggs, C. C. Bowers, Henry E. Blakeslee, Robert

doubtless went into government service later whose names have been forgotten, and some well-known soldiers have joined the congregation since.

The impression prevails that the Pearl Street Church reached its high water mark as to numbers near the close of Dr. Beadle's ministry. This is a mistake. There were then, even with all the accessions of 1858, only 410 members. The congregation, however, was larger in proportion to membership, and its financial ability was at its height. It was then difficult to obtain a seat, except in the gallery.

The resignation of Dr. Beadle was accepted with reluctance, and he was dismissed by council March 18, 1863. As a testimonial of the affection in which he was held, a gold watch and chain were presented to him at a gathering held in the home of Mrs. E. G. Ripley, on Winthrop street, June 26th, the presentation speech being made by Mr. J. B. Hosmer. He sailed for Europe a few days later. After spending one year abroad and another with the First Presbyterian Church of Rochester, N. Y., he was installed November 12, 1865, over the Second Presbyterian Church of Philadelphia. This was a waning down-town church; and after two years' struggle against the tide of events, they removed, under his leadership, to a more favorable location, where it is to-day one of the prominent churches of that denomination in this country. Their pastor became well known in scientific circles, and was associated with several reformatory and educational institutions. His useful life and successful pastorate

B. Rogers, Wm. Safford. (28) Samuel Clark, Wm. Broatch, Guy Sampson, George R. Turnbull, N. Hayden. (5) William H. King, Philo S. Ives, Frederick Rockwood, William H. Bulkeley, and Morgan G. Bulkeley, also were in the war.

were suddenly brought to an end by his death January 6, 1879. He had preached at a Sabbath evening service on "The Triumphant Lord," and ere the following morning dawned he was himself "caught up into glory." His funeral in that city was attended by a delegation from the Pearl Street Church, and his death was tenderly referred to in Hartford pulpits the Sunday following. His burial was at New Hartford, Conn., and his headstone bears the only epitaph he desired — "A Servant of the Lord Jesus."*

It was nearly a year after Dr. Beadle's dismissal before another pastor was settled. A unanimous call was first extended to Rev. George Leon Walker, D.D., then of Portland, Me., and later the pastor of the First Church in Hartford. An invitation was also given to Rev. Zachary Eddy, D.D., then of Northampton, Mass. For various reasons both declined. On the 27th of February, 1864, a committee of fifteen recommended Rev. Jonathan Leavitt Jenkins, then of Salem, Mass. He was unanimously called, accepted, and was installed pastor on the 13th of April. Dr. Leonard Bacon was moderator of the council, and at the evening services offered the installing prayer. The sermon was preached by President Woolsey of Yale College.†

Any one familiar with the conditions at that time will not be surprised that this pastorate was short. The

* See "Memorials of Rev. Elias Root Beadle, D.D., LL.D." Philadelphia, 1881.

† The exercises were as follows: Introductory Anthem, "Glorious is Thy Name, Almighty King"; Invocation and Reading of Scripture, Rev. N. J. Burton; Introductory Prayer, Rev. Samuel Spring, D.D.; Anthem, "The Lord is King"; Sermon, Rev. Theodore D. Woolsey, D.D.; Installing Prayer, Rev. Leonard Bacon, D.D.; Right Hand of Fellowship, Rev. E. P. Parker; Charge to the Pastor and People, Rev. Joel Hawes, D.D.; Anthem, "To God the Great, the Ever Blest"; Concluding Prayer, Rev. A. S. Chesebrough; Benediction, by the Pastor.

minds of the people were unsettled. Even then it had become evident to some that the location was too near the First Church. The westward migration had set in. A movement for the formation of a Sunday-School on Asylum Hill, which had been initiated by the City Missionary Society in 1860, at a meeting held in the Pearl Street Church, had been prospered. The week before Dr. Jenkins' installation, a meeting was held in the parlors to consult with reference to the formation of a church on the hill; and on the evening following that event representatives of the Congregational churches met in the same place to advise further in the matter. This movement had a discouraging effect. The Asylum Hill Church was formed, and took some of the most zealous and respected members of the Pearl Street Church, twenty-five of its original members being from that body. Still the pastor entered upon his work with rare ability and thoughtful earnestness. The spiritual power manifest in the devotional meetings of that time is even now remembered. In 1865 the City Missionary Society made a division of its mission work throughout the city, assigning to this church a district, including the Morgan Street Mission School, the working of which then gave to the Sunday-School a constituency outside the church, which has continued to recent times. Notwithstanding all the withdrawals to form the Asylum Hill Church, the membership at the close of Dr. Jenkins' pastorate was 415, and had made a net gain. He was dismissed December 4, 1866, with the hearty commendation of the Council, leaving behind him here many warm friends. The church will always honor his name. It has followed with interest his subsequent ministry at Am-

herst, Pittsfield, and Portland, where many praise the living.

Then there was another period of watching and waiting for a minister. Rev. Samuel E. Herrick, D.D. then of Chelsea, Mass., was called, but declined. On the 14th of January, 1868, an invitation from the church and Society was transmitted to Rev. William Leonard Gage, who accepted the same and entered upon a faithful ministry of sixteen years.

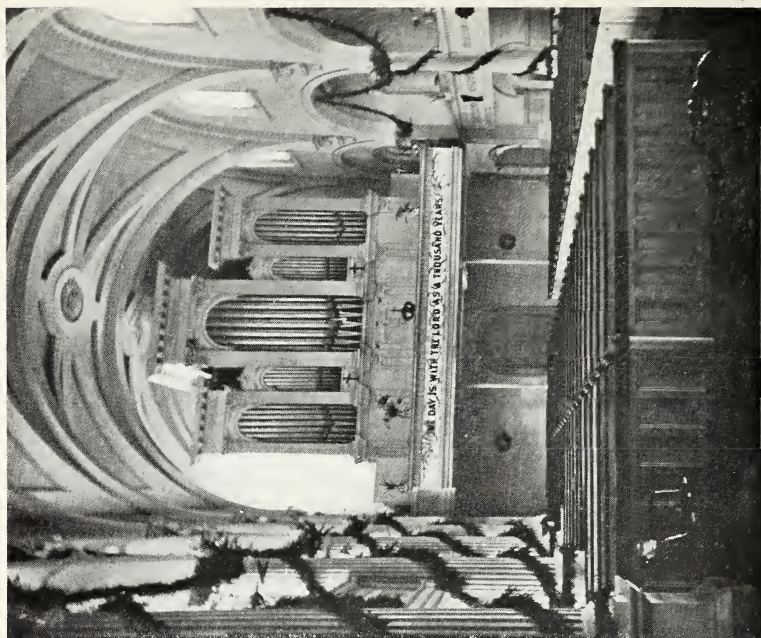
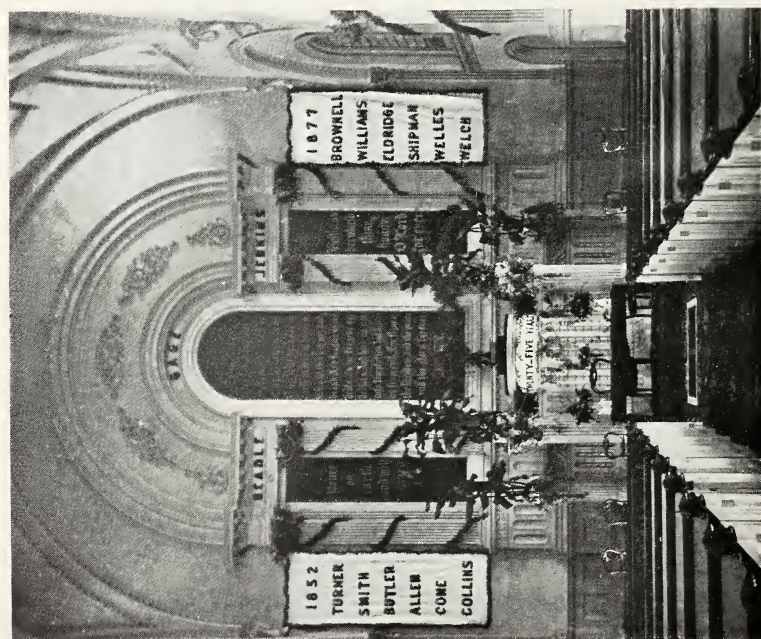
Dr. Gage was born in Loudon, N. H., July 12, 1832; attended Phillips Academy, Andover; graduated at Harvard College in 1853; studied theology with Rev. Edward Everett Hale, D.D., and at Berlin University; and was ordained as a Unitarian minister at Manchester, N. H., June 27, 1856. He came to his pastorate in Hartford after a varied ministry of ten years at Manchester, Marietta, O., Portsmouth, N. H., and Newburyport, Mass., during which period a change of views brought him into fellowship with the Congregational churches. The installing council convened on the 26th of February, and the Rev. Jonathan Brace, D.D., was moderator. At the evening services Rev. Richard S. Storrs D.D., preached the sermon, and the installing prayer was offered by the late Rev. George H. Gould, D.D., then pastor of the First Church.*

How can one speak of the ministry of Dr. Gage among those who knew it better than the historian!

* The program follows: Introductory Anthem, "Praise the Lord, O My Soul"; Reading Scripture, Rev. C. E. Fisher; Prayer, Rev. George M. Adams; Hymn; Sermon, Rev. R. S. Storrs, Jr., D.D.; Installing Prayer, Rev. George H. Gould; Chorus, "How Lovely Are the Messengers"; Right Hand of Fellowship, Rev. J. H. Twichell; Charge to the Pastor, Rev. E. H. Richardson; Anthem, "Praise Ye the Lord"; Address to the People, Rev. Henry M. Parsons; Concluding Prayer, Rev. S. I. Spalding, D.D.; Benediction, by the Pastor.

Its events are recorded ; its memories are etched in imperishable lines ; its fruits wave like golden grain about us, except some sheaves which have been gathered into the heavenly storehouse with him. He was a man of most varied attainments, interested in music, art, and literature, as well as in the bustling world. As an author he did a prodigious amount of work, writing or editing no less than twenty-four volumes or pamphlets. His versatility was often noted among his ministerial associates. Yet his heart was in his ministry, to which he brought a large ability in his sermons, a persistent energy in social services, and a remarkable amiability in pastoral visitation. His stalwart form, which downed a burglar who entered his house one autumn night in 1881, and was seen in the array of the Putnam Phalanx, will long be remembered. If we had the remarks which were made by Deacon Turner at the reception given the pastor on his return from Palestine, May 28, 1875, or the speech of the young man who, with his associates, visited him January 1, 1879, with a certain marble clock, or the letters which he received in acknowledgment of many appreciated services, others might speak of his ministry who were better able.

One of the important advances during Dr. Gage's pastorate was the introduction, January 4, 1874, of the Sabbath offering as a part of religious worship. In the beginning the benevolent contributions were gathered by a board of collectors who canvassed the congregation, the chairman being the treasurer. This system continued to September 28, 1865, when one Sabbath collection each month was taken up for some one of the missionary societies. In 1874, when the



TWENTY-FIFTH ANNIVERSARY — PEARL STREET CHURCH

weekly offering plan was adopted, the communion Sunday collection was voted to the church, twenty-five per cent. to the Ecclesiastical Society, and the balance was to be apportioned by the Prudential Committee to the various missionary causes. The office of Treasurer of Collections has survived the earliest plan to the present time.* Since 1882 offerings, excepting a monthly contribution for missionary causes, the communion day collections, and occasional special offerings have been devoted to the maintenance of public worship.

On the 15th of October, 1877, the Twenty-fifth Anniversary of the church was held. A historical sermon was preached by Dr. Gage on Sunday, the 14th, from 1 Kings, VIII: 57, 58, which is in print. The interior of the audience room was elaborately decorated, as surviving pictures show, with the names "Beadle," "Jenkins," and "Gage" over the pulpit, and the names of the earlier and later deacons on either side. The music was Baumbach's "Te Deum," and Sullivan's "Lead, Kindly Light." At the afternoon service Rev. Messrs. Gregg, Twichell, Starr, and Richardson delivered addresses. At that time stereoscopic views were taken, showing the interior of the church, which are now very rare.

So the sixteen happy years passed, and Dr. Gage thought that the time had come for him to lay down the shepherd's staff. He resigned, therefore, his pastorate with the most cordial feelings and amid many regrets from his people, and was dismissed February

*The following gentlemen have filled this office : John B. Eldredge, Jan. 25, 1866, to June 1, 1882; George M. Welch, Nov. 9, 1882, to Feb. 20, 1890; William A. Willard, March 13, 1890, to Jan. 19, 1899; George H. Stoughton, Jan. 19, 1899, to date.

25, 1884, the relation to cease on the 7th of April following. During his ministry the congregation lost by death some of its strongest supporters. Into the homes of all but two of the church's officers he went to bury their dead. Some withdrew in 1870 to form the Windsor Avenue Church. Notwithstanding these changes and the continual drift westward, the church then numbered 460, of whom 29 were received April 6, 1884, the last Sabbath of Dr. Gage's ministry. Although the constituency of the church changed later, its numerical membership was 446 on the date of the vote to remove. In his letter of resignation Dr. Gage uttered these words: "The heaviest burden of the past has been the doubt, so generally entertained and so freely expressed, that the changing center of population would ere many years render the need of this church questionable and its future uncertain." Thus he truly stated the problem which it has been the duty of the church to solve.

After the close of his pastorate here, Dr. Gage spent some time abroad and then returned to a useful and acceptable service of four years in Worcester, Springfield, and Winsted, during which he was often welcomed in his old home. He burned his candle too diligently. At last it flickered and on the 31st of May, 1889, it went out. On the shoulders of the young men of the church he was borne as a victor, into the sanctuary he had loved, and amid the eulogies of his people he was laid to rest in the silent "city of our kings."

The present pastor was installed on the 6th of May, 1885,* and such events of his pastorate as may

* The program was as follows : Anthem, Gloria in Excelsis ; Reading of Minutes, Rev. H. B. Roberts, Scribe ; Gloria Patri ; Introductory Prayer, Rev. N. J. Burton, D. D., Moderator ; Reading of Scriptures, Rev.

interest any future historian will be found in the church records and scrap-books.

Many of the most vivid recollections of past events in the history of the Pearl Street Church concern the Sunday-School, and these are more than can be written. Throughout the first seventeen years of its history, this school was directly under the care of the Pearl Street Sunday-School Teachers' Association, which held its first school December 19, 1852, and on the evening following adopted its constitution. In this organization the teachers elected the officers. The church assumed control by a vote of December 9th, 1869, at the request of the Teachers' Association, and has since administered its affairs. The first superintendent was Deacon Turner.* At the first session 67 scholars and 28 teachers were gathered, and the average for the year was 88. The infant school was not formed until March 20, 1853. The school then met at 9.30 A. M., and so continued to February 5, 1882, excepting during an interval from December 31, 1854, to April 29, 1855, when it was held in the afternoon. The Bible was at first the only text book and they sang from the Village Hymns. Collections were taken each Sunday for missionary causes, as ever since. What funds were needed for the school's maintenance

Lewellyn Pratt, D. D.; Hymn; Sermon, Rev. A. J. F. Behrends, D. D.; Prayer of Installation, Rev. G. L. Walker, D. D.; Ave Maria; Right Hand of Fellowship, Rev. Graham Taylor; Charge to Pastor, Rev. Wm. DeLoss Love, D. D.; Address to the People, Rev. E. P. Parker, D. D.; Doxology; Benediction by the Pastor.

* The following have served the Sunday-School as Superintendents: W. W. Turner, 1852-4; Charles P. Welles, 1854-7; Joseph E. Cone, 1857-60, 1869-70; S. C. Brownell, 1860-1; Nathaniel Shipman, 1861-4; Rev. J. L. Jenkins, 1864-5; C. M. Talcott, 1865-9, 1870-2; C. R. Burt, 1872-6; W. R. Warner, 1876-9; C. H. Prentice, 1879-91; Jay F. Ripley, 1891-96; W. F. Jones, Acting Supt., June, 1895, to Jan., 1896; David Calhoun, 1896 to date.

were furnished by the Ecclesiastical Society. Thus the library, which was generally used, was purchased and replenished. They had none of the modern Sunday school appliances, unless we except Dr. Beadle's little collection of oriental figures for Bible illustration which was used in 1857 and specimens of which linger hereabouts like headless dolls. The interesting details of that early Sunday-School were recorded with care in the annual report of the superintendent. It appears from a summary of the attendance that the average rose to 195 in 1858, and to 245 in 1871, where it remained with some weather variations for many years, the highest average being 272 in 1879. Nothing is more evident than the effect of the revivals of 1858 and 1878 on the Sunday-School. The Sunday evening Young People's Meeting grew out of the Sunday-School prayer meeting which was early established. It passed under the care of the Christian Endeavor Society in 1886. Teachers' meetings were started by Deacon Turner in 1853, and they have been contemporary with the more prosperous periods of the school. Some of our members have done unusual service in the Sunday-School. Mr. Charles H. Prentice served as superintendent twelve years. The services of Mrs. Adaline M. Browne as assistant superintendent from 1869 to 1875 will long be remembered. Her successor, Mrs. Matilda S. Burt, continued in the service for twenty-two years and was reluctantly released in 1897. Mr. Edward B. Cook was elected Secretary and Treasurer in 1876, and has served to the present time. The Primary Department had various superintendents until 1870, among whom were Mrs. Olcott Allen and Mrs. Henry T. Sperry. It was then placed

under the wise guidance of Miss Martha P. Clark. Miss Harriett Rowell succeeded her in 1874, and she has continued most faithfully,—the superintendent to 1890 and assistant since, being the senior officer in the school. In 1886 Mrs. Charlotte H. Ripley began the instruction of the Chinese. This work has grown into the Chinese Sunday-School, which has met ever since on Sunday afternoon. There is no higher testimonial in the Church of Christ than can be given to a faithful Sunday-School teacher. Many have turned back with gratitude to those who taught them in the Pearl Street Church, to the classes which were gathered in early time by Deacons Turner, Welles, Eldredge and others. How much hard work has been put into this Sunday-School service! There is a long row of picnics to recall, the first of which was held June 28, 1856, in "Gillette's Grove," now divided by Forest street. Does any one remember the ride in hacks at that time, "one mile out into the country," the "cornet band," and the bouquets presented to Superintendents Turner and Welles? There were others afterwards at Bolton, Fenwick, Tariffville, and Congomond Lake. The Sunday-School concerts were held for years monthly on Sunday evenings — how much of labor they must have necessitated! It makes one ache to run through the series of Christmas festivals. Some are living who attended and may recall the memorable one in 1865, when a large sum was expended in presents for the scholars. As the treasurer on that occasion is dead, we may record the fact that his accounts have lately been audited and the same have been found to be correct, with an unexpended balance of \$3.65 safely stowed away among his vouchers

in the shape of a three-dollar bill on the Hartford Bank and four war "shin-plasters."

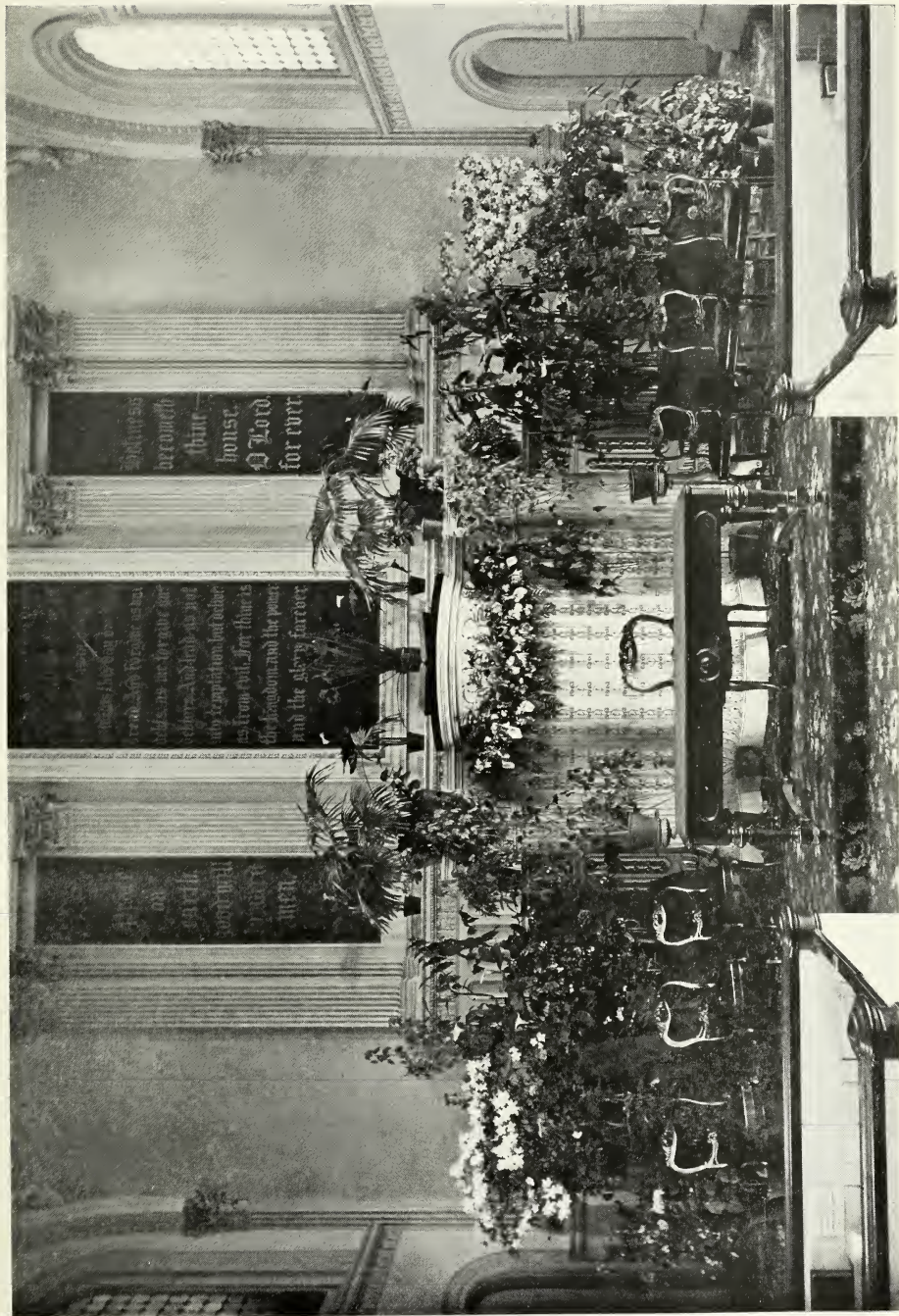
Here it is proper to record the gratitude of the Sunday-School to Mr. Edwin G. Ripley, who in 1863 by his will established the Ripley Fund, the income "to be expended for the benefit of the Sabbath-School." This legacy has prospered and has relieved the society and school of many burdens during the years. The donor's benignant face looks down upon the school from his picture, the gift of Mrs. Ripley in 1892, and many "call him blessed." In 1859, also, Deacon Albert W. Butler established by his testamentary gift of one thousand dollars — one-half to be expended and the other half held in trust—the Teachers' Library, known commonly as the Butler Library in his honor. Another of our founders, Mr. Lawson C. Ives, bequeathed to other generations in 1867 the Widows' Home, on Windsor Avenue, which is under the control of our Prudential Committee, as a board of trustees, and has been a continuous and admired charity. Such legacies, wisely and inexpensively administered as they usually are by churches, are a perpetual memorial. Many parishes have been strengthened in an enduring usefulness by funds for parsonages, church music, care of grounds and sanctuary, or similar ends, which may not so directly appeal to others than the sustaining pillars of a church.

The oldest religious service of the church is the Weekly Prayer Meeting, which was established by the Ecclesiastical Society, Friday evening, March 19, 1852, seven months before the church was formed. It was then held in the office of the Society for Savings in Pratt Street. After the church was organized this was

transferred to its care. For some years meetings were held on Tuesday and Thursday evenings, and the latter has continued to the present time. They used Nettleton's Village Hymns as in the Sunday-School. The Sunday services began at 10.45 A. M. and 2.45 P. M. In 1882, the latter was changed to the evening. The Communion Service was held the first Sunday of February, and alternate months in the afternoon until 1864. It was then removed to the close of the morning service, and since 1894 it has been on the first Sunday of January and alternate months. The order of service was very simple in the earliest days, there being no organ or instrument of any kind. The hymns were selected from the "Psalms and Hymns" issued by the General Association of Connecticut, and the tunes were familiar ones. The anthems were such as could then be found in the *New Carmina Sacra*, with occasional selections from the "Golden Lyre," "Cantica Laudis," or "The Hallelujah." The "Book of Praise," also prepared under the authority of the General Association, supplanted the "Psalms and Hymns" in 1869, and was thereafter in use for thirty years.

A complete list of those who have contributed to public worship in the various choirs of the Pearl Street Church has been found to be impossible. These services, however, have been valuable and are remembered with gratitude. The first choir was composed of volunteers, among whom were Messrs. Turner, Welch, Talcott, Dodd, and Case, with Misses Robinson, Turner, Stebbins, and others. They were without the assistance of any instrument, and then sang no anthem in the service. In the autumn of

1853, the music was put under the care of Mr. Pliny Jewell, who increased the choir to a chorus, introduced the singing of anthems, and continued in charge until 1856, when the organ was purchased. Mrs. F. A. Tomlinson and Miss H. Penniman were solo singers during this period. The organ was played for the greater part of two years by Dr. S. L. G. Crane. He was succeeded in 1858 by Mr. W. J. Babcock, who was choirmaster to March 1, 1869. Mrs. E. A. Baker, who had begun her engagement in 1857, was the soprano until 1864, when she was succeeded by Miss Louisa A. Campbell. The contralto was Miss Henrietta W. Loomis, who sang in the quartette from 1858 to 1869, and for a time thereafter in the chorus. The tenor from 1858 to 1867 was Mr. John A. Kelley, and he was followed by Mr. F. A. White. The bass was sung by Mr. D. S. Babcock, Mr. W. F. Hardy, Mr. Charles F. Jones, and Mr. DeW. C. Pond successively. When Mr. Babcock resigned the charge in 1869, Mr. B. F. Leavens was the organist for one year. The music was then again put into the hands of Mr. Jewell, who continued for five years to conduct a chorus of about thirty voices, among whom were many now living. He concluded his services, with the thanks of the Society, on Easter day of 1875, when Miss Annie Louise Cary took part in the worship. Mr. Geo. F. LeJeune, since well-known as an organist in New York, played the organ for two years during Mr. Jewell's term of service. Mr. Geo. W. Steele then began an engagement October 1, 1873, and after Mr. Jewell's resignation he became choirmaster, continuing until April 1, 1879. In this position he was then succeeded by Prof. Irving Emerson, who re-



FULPIT — PEARL STREET CHURCH — EASTER, 1887

mained to April 1, 1883. After one year, during which the music was in charge of Mr. C. W. Huntington, the society made an engagement April 1, 1884, with Mr. Geo. H. Mitchell, whose services were continued for eight years. There were then five voices known as the "Mitchell Quintette." The present organist and choirmaster, Mr. Benjamin W. Loveland, assumed charge April 1, 1892. Among the many singers of these ever changing choirs, some are so well remembered as to need no mention and we would not attempt a roll of all, lest we might omit those who are best remembered. The history of the Pearl Street Church covers a period during which great changes were made in church music. At first there was a prejudice in some minds against the use of any instrument, and one who was then Chairman of the Society's committee, has informed us that a melodeon was in early days "smuggled" into the edifice. The change in sentiment, however, was so rapid and radical, that the employment of a quartette choir found its earliest advocates in this congregation. So the years have passed, and music with them has come to an honored place in religious worship. Many who have sung in these choirs have joined the celestial chorus, but their song remains the theme of men.

The Pearl Street Church was often the place chosen for meetings of public interest, on account of its central location. It may be that some persons will be assisted in recalling by-gone years by the mention of a few special occasions: The Hartford Ministers' meeting was for some years held in its parlors, beginning March 6, 1871. In the spring of 1877, Joseph Cook delivered in its auditorium his lecture on "Does Death

End All?" which at the time awakened great interest and drew an immense crowd. The noon-day meetings during the revival of 1878 were held there. A union service of prayer for the recovery of President Garfield was conducted there September 13, 1881, and a memorial service on the 26th of that month. The Grand Army of the Republic, on Sunday evening, May 31, 1885, observed there a special service and the pastor preached a memorial sermon which is in print. The Hartford City Guard also attended such services there, June 24, 1888, June 19, 1892, and June 12, 1898. There are indeed few years in its history when meetings of conferences, Sunday-School associations and missionary organizations have not been held within its walls, and the programs of many such have been preserved in the church archives.

In this review of the history of the Pearl Street Church, nothing is more conspicuously evident to the historian than that there have always been benevolent men who have carried the financial burdens, raised debts, made up deficiencies and bravely borne the heat and labor of the day in the support of public worship. In ancient Israel the Jew was entitled to an honorable declaration from the priest that he had done his best to fulfill the divine command of the tithes. So now at this eventful epoch of the church's history we make this declaration in behalf of many — without name, yet not without honor and a reward.

The irresistible fate of the years swept away the fathers of this parish which was founded with such promise. Death gathered its own, one after another — in 1854, John L. Boswell; in 1858, Albert W. Butler; in 1859, James M. Bunce; in 1861, Sherman Board-

man ; in 1862, David F. Robinson and Edwin G. Ripley ; in 1865, Stephen Spencer ; in 1867, Lawson C. Ives ; in 1870, H. K. W. Welch ; in 1872, Eliphalet A. Bulkeley and Olcott Allen ; in 1876, Charles P. Welles, Sheldon P. Thacher, and Leonard T. Welles ; in 1882, Thomas Smith and John B. Eldredge ; in 1883, Burgis P. Starr ; in 1887, David B. Moseley, George W. Root, and William W. Turner ; in 1890, George M. Welch ; in 1891, Chauncey Howard ; in 1896, John B. Corning ; and in 1897, Nelson Hollister. A similar roll might be made of many who have been most useful in the church. A few of those who set out on the journey half a century ago remain among the living, but the vast majority have passed from the earthly to the heavenly sanctuary. The founders were as wise as any in their day, but they did not foresee the changes which a half-century would bring in the city where they lived. It would have been impossible to secure the support which the enterprise received from the southern section of the town had the edifice been located on Asylum Street as some proposed, and the Church would not have fared any better, though such action would have affected, doubtless, the fortunes of other churches. The Pearl Street Church has fulfilled its mission faithfully and well in a most difficult field. No one who may have admired its edifice with the famous spire, has a right to think that those who have enjoyed so much within its walls have not feelings as tender toward the house their fathers built as others. Those who may not join in its pilgrimage will be cherished with affection, and the Church will hope to light a fire on another hearthstone where they may commune with the spirits who have hovered near the old home.

In the very words with which the fathers, by the voice of the sainted Deacon Turner, declared their purpose when the corner-stone of the Pearl Street Church was laid, their sons would proclaim the motive for its removal: "The desire that all might be supplied with the means of grace and the hope that more might be induced to attend upon them by the opening of a new church." If there is a higher and broader principle which a Christian Church can plead in the discharge of its obligations to the community and God we do not know what it can be. We can say as they did who then bade the mother church farewell: "We have, by the leadings of Providence been brought to consider seriously our own responsibility and duty in this matter." We can assure ourselves that their motive is ours, and we are loyal to their spirit in removing the vine which they first planted. As we turn from a sanctuary which was never dearer to our souls, we can repeat the words they blotted with tears: "The call of duty should ever be allowed to prevail over the pleadings of the heart. That call seems to come to us in the language of the prophet, 'Arise ye, and depart, for this is not your rest.'" We would fain hope, too, that we have some distant kinship with that spirit which animated the Pilgrim Fathers, whose "great hope and inward zeal was that they might lay some good foundation for advancing the gospel of the Kingdom of Christ, yea, though they should be but even as stepping stones unto others for the performing of so great a work." So we, like them, lift up our eyes to the heavens, our dearest country, and quiet our souls in peace.



FARMINGTON AVENUE CONGREGATIONAL CHURCH

THE FARMINGTON AVENUE CONGREGA- TIONAL CHURCH.

On the evening of March 20, 1897, a meeting of the Prudential Committee of the Pearl Street Congregational Church was held in the church parlors. It had been called to consider a matter of great moment in the future of the Church, and all the members of that committee were present. The subject before them is briefly stated in their unanimous vote, "That it is the sense of this meeting that the Pearl Street Church be removed to the western part of the city on or near Farmington Avenue."

The immediate circumstances which led to this action need not be stated in detail. There had been a feeling among the more thoughtful members for some years that the Church was not greatly needed where it had long stood, and so many of its families were then living in the western section of the city that a removal was naturally suggested. The unusual number of deaths which had occurred among its strong supporters had been recently brought to mind by the loss of Deacons Nelson Hollister and John B. Corning. It is also true that the failure of a project to unite the Park and Pearl Street Churches had a considerable influence in many ways. This proposition

had been most courteously made by the Park Church in October, 1895. The negotiations were fairly and wisely carried forward on both sides, and the union seemed to be in the interest of both churches as well as the religious welfare of the community; but it did not receive the expected support from the Pearl Street Church. The natural result was renewed consideration of the future. On the other hand it had long been evident that a Congregational Church was needed in the western section of the city, and the site finally selected had been often pointed out as desirable for such a purpose. It was thought by some that the Pearl Street Church could make this removal better than any other and that such a course would be beneficial to other churches and the city. The determining motive, however, was finally proven in the time of decision to be a high consideration of duty to the Church, the cause, and Christ, which alone was sufficient to command the personal sacrifices involved in the venture. It should be remembered by their children in future years, that had not the fathers been such men the removal would never have been accomplished, though the living may not care to have this record made by their pastor. Indeed, it may also be said that had not this spirit pervaded the congregation, attached with a remarkable affection to their Church, the early fortunes of the Farmington Avenue Church would have been different. There was a strong confidence among them that, if they would remove westward, the people living in that section of the city would show their appreciation by coming to the support of the new church. In this they have not been disappointed.

At the above-mentioned meeting of the Prudential Committee of the Pearl Street Church it was known that the feeling was almost if not quite unanimous in favor of the proposed action. The chairman of the Society's committee was then Deacon William P. Williams, who entered with sincere convictions and deep interest into the project. A canvass had been made of the congregation, which was begun on the 13th of March and was so far completed on the 17th instant that two individuals secured on that date a refusal of the site now occupied by the Church in case it should be wanted. This was the situation when the above vote was taken. It was also then voted, "That the Society Committee be requested to investigate as to a suitable location, size, and price of the same and the feasibility of selling our present property, and give the result of their investigation at a future meeting of this committee, with their opinion as to the propriety of calling a Society meeting."

The first person outside of the congregation who was consulted in regard to the removal was the honored pastor of the Asylum Hill Congregational Church, the Rev. Joseph H. Twichell. His personal courtesy in the matter was deeply appreciated, as also the "heartly approval" of the plan "unanimously expressed" by those of their church committee who were present at a meeting on the 25th of March. Similar expressions of encouragement were received from prominent members of other churches in the western portion of the city and elsewhere.

The Society's Committee made a favorable report to the Prudential Committee of the Church on the 1st of April, and it was thereupon voted to request said

Committee to call a meeting of the Society to consider and act upon the proposition, this being deemed the proper course to pursue. This meeting was held on the 10th instant. The question before it was "The advisability of moving the church edifice to some locality in the western part of the city, provided the property owned by the Society could be advantageously disposed of." After some discussion this was decided in the affirmative, and the following gentlemen were appointed with full power to act on behalf of the Society in the business: William P. Williams, Jonathan B. Bunce, Leverett Brainard, Henry H. Goodwin, and Charles R. Burt. The Prudential Committee were also requested to acquaint the church with this action, which was done on the 22d of April, the same being ratified by their unanimous vote.

The plan which was at first suggested was to tear down and rebuild the Pearl Street Church on a new location. This was then thought to be practicable at a cost less than half the value of the lot upon which it stood. The members of the congregation were greatly attached to this edifice, which was well adapted to church purposes, and its spire was so well known as a landmark in the city that they were reluctant to have it destroyed. After the most careful consideration, however, this plan was abandoned. Although the edifice was substantially built of stone, it was only faced with finished brown stone on three sides, the north side being concealed from view. Moreover, it was built for a lot of peculiar shape, to which it was best suited, and would not appear to such good advantage elsewhere. The probable expense also greatly exceeded the first estimate. These and other consid-

erations led the committee to favor the building of a new church, which should be adapted to the needs of modern church life, and this opinion was finally agreed to, though it involved more than was at first anticipated.

The special committee of the Society entered into an agreement with the Connecticut Mutual Life Insurance Company on the 26th of June for the sale of the Pearl Street Church property, the price being \$125,000. The bell, organ, pulpit, and all other personal property were reserved. One feature of this agreement was especially advantageous to the project — the provision that the church should retain the use of its house of worship until July 1st, 1898. As the new edifice was scarcely begun at this date, it became necessary to secure an extension of this privilege for one year. This was a convenience much appreciated by the congregation during a very trying interval, and without it they might have become disheartened and scattered.

The location of the new church building was a very important matter, and received the most careful consideration. The advantages of a site on the south side of Farmington Avenue and west of Park River were by no means overlooked; but a location east of the river was found to be far more acceptable to the congregation. On the 30th of June the committee were instructed by the Society to purchase one of the Goodwin lots, so-called, on the corners of Farmington Avenue and Woodland Street. The decision between these two lots was perplexing, for while the committee favored the east lot, the sum involved in the purchase was large, as it had a frontage of 341

feet on Farmington Avenue and the owner, the Rev. Francis Goodwin, was unwilling to divide the property. So they were impelled toward the choice of the west lot. It may be of interest to future generations to know that the pastor came within one stanza of a hymn of giving out a notice calling a Society meeting to consider this conclusion, but he was then bidden by the chairman of the committee to withhold it. During the following week they secured an offer of \$13,000 for the east portion of the desired lot, which reduced the price of the church lot to \$14,500, and on the 19th of July this purchase was authorized by the Society. At the same time a building committee was appointed consisting of Messrs. William P. Williams, Jonathan B. Bunce, Leverett Brainard, Charles R. Burt, Henry H. Goodwin, Ward W. Jacobs, Archibald A. Welch, Lyman B. Brainerd, and Arthur L. Shipman. These gentlemen immediately set about the arduous task of church building. Other churches were examined, some of them the most highly praised modern structures in various parts of the country. Special consideration was given to the amphitheatre style of auditorium, but it was not thought to be best suited to the conditions. On the 5th of August, 1897, Mr. Ernest Flagg of New York was selected as the architect, and from that time to the 1st of May, 1898, when ground was broken, the committee were occupied in securing plans, with the usual delays incidental to such an undertaking.

The first event of special interest in the history of the Farmington Avenue Congregational Church was the laying of its corner-stone. This occurred at five o'clock on the afternoon of July 2, 1898. The order of

service was as follows: The Lord's Prayer and Invocation, Rev. Francis Goodwin; Hymn, "The Church's One Foundation"; Reading of Scripture, Psalms, lxxxiv and cxxii, Rev. George M. Stone, D.D., pastor of the Asylum Avenue Baptist church; Reading the list of documents deposited within the stone,* Deacon

* The following is a list of the articles and documents contained in a copper box, which is sealed in a cavity of the corner-stone, with the key on the cover: 1, Copy of the Articles of Association, signed at the formation of the Pearl Street Congregational Society; 2, List of the twenty-six original members of the society; 3, List of the subscribers to the building fund of the Pearl Street Church, March, 1851; 4, Copy of the address delivered by the Rev. W. W. Turner at the laying of the corner-stone of the Pearl Street Congregational Church, August 2, 1851; 5, List of the contents of the box deposited in the corner-stone of the Pearl Street Church, August 2, 1851; 6, Printed list of the ninety-one original members of the Pearl Street Congregational Church, organized October 15, 1852; 7, Manuals of the church for 1859, 1870, and 1878; 8, Parish registers of 1885, 1888, and 1890, with additions to July 2, 1898; 9, A manuscript calendar of events in the history of the Pearl Street Church from 1851 to 1898; 10, Copy of the records of Society meetings at which action was taken concerning the removal and the building of a new edifice; 11, List of the present members of the Pearl Street Congregational Society; 12, Picture of the proposed new edifice of the Pearl Street Congregational Society, and a copy of the Hartford "Times" of March 30, 1898, in which the same was printed; 13, Plan of the pews of the Pearl Street Church; 14, A collection of programs of special services held in the church; 15, Constitution, topic cards, and lists of members of the Young People's Society of Christian Endeavor of the church; 16, Catalogues of the Sunday-school library, 1875, 1881, and 1889; 17, Several printed sermons preached in the Pearl Street Church; 18, A Bible used in the Pearl Street Church since 1852; 19, The picture of the Rev. Elias R. Beadle, D.D., the first pastor of the Pearl Street Church; 20, Photograph of the Rev. William L. Gage, D.D.; 21, The Congregational Year Book of 1898; 22, Connecticut Minutes of 1897; 23, Manual of the City of Hartford for 1898; 24, Geer's Directory, 1897; 25, A *fat simile* of "The Connecticut Courant" of October 29, 1764, and "The Connecticut Courant" of June 30, 1898; 26, "The Religious Herald" of June 30, 1898; 27, Copies of the Hartford daily papers of July 2, 1898; 28, The Order of Service at the laying of the corner-stone, July 2, 1898; 29, List of the contents of the box deposited in the corner-stone. In addition to the foregoing, there were also such photographs of the deceased and living officers of the church as could be secured from the pastor's collection on that day.

William P. Williams, chairman of the building committee; Laying of the corner-stone, reading of the Service, by Rev. W. DeLoss Love, and address, by Hon. Nathaniel Shipman; Prayer, Rev. Joseph H. Twichell, pastor of the Asylum Hill Congregational church; Hymn, "Christ is our Corner-Stone"; Benediction. A good audience was gathered on this occasion, although the day was excessively hot, and the exercises were most impressive. The corner-stone is located at the southwest corner of the building, and is marked with the dates 1851 and 1898. A place was prepared near it for the corner-stone box of the Pearl Street church, should it ever be recovered, and this purpose has since been carried out.

The address delivered by the Hon. Nathaniel Shipman was as follows:

"The Ecclesiastical Society, in whose name will be placed the legal title of this land, has requested me to lay the corner-stone of the structure which, in due time, will be erected here and dedicated to the worship of God. The society, which is the trustee of its property solely for religious uses, has deemed that the best service which it can render for the religious prosperity of Hartford, is to build a church upon this plateau which has become a residential part of the city, and upon whose new streets the homes of its inhabitants will be hereafter added with increasing rapidity. We have come here in no spirit of rivalry, or of competition with our brethren of the same fold or of other folds, but because we believe that the numerical enlargement of population in this vicinity will require an additional religious home.

"This city is developing not only in material pros-

perity, but in everything which tends to its means of comfort, its health, and its beauty. It is meet that fit and adequate provision should be made for the highest needs of its citizens, a Christian education and the knowledge of God as manifested in the life of His Son. Such a knowledge, the highest and most glorious which man can reach after, this church, with the other churches of the vicinage, will strive to gain, and to gain by Christian co-operation and unity, a unity which will not be theoretical, but actual.

“It is a dream of mine that some time in the near future a more perfect system of organization will be attained, which will unify the entire church catholic. Till then we seek to continue, in the language of the Rev. Mr. Turner, who delivered the address at the laying of the corner-stone of the present church in August, 1851, ‘to worship God after the manner of our fathers, holding the same faith and resting upon the same platform,’ and in a spirit which rejoiceth in an increasing unity of the Church of Christ, in love to God, and to our fellow-men.

“To certify that the objects which this ecclesiastical organization has in view in the erection of a church are spiritual, and not temporal, that they are to promote the worship of God, and the highest welfare of man, these services have been held. I cannot signify them more clearly than in the language of the Rev. Dr. Hawes when he laid the corner-stone of the present Pearl Street Church and used, in substance, the words which I reverently follow :

“‘I do in the name and in behalf of the Ecclesiastical Society lay the corner-stone of the church to be erected here and to be dedicated to the cause of evan-

gelical truth and righteousness, and to the glory of the only living and true God — the Triune Jehovah — Father, Son, and Holy Ghost. And may this cornerstone remain in strength, in durability, and preciousness a symbol of the true Corner-Stone which God has laid in Zion, and on which His Church rests in perfect, everlasting security.’”

The foundations of the new edifice had been scarcely completed when the enterprise suffered a grievous calamity in the death of Deacon William P. Williams, chairman of the building committee, who was seriously injured in an accident and died on the 18th of September. He had long been one of the most efficient officers of the church, was from the first much engaged in the removal, and was well fitted for the position he held on the building committee, having both the natural attainments for conducting such a work and the confidence of his associates. His place was filled on the 30th of September by the choice of Mr. Archibald A. Welch, whose father and grandfather had been connected with the Pearl Street Church, and who carried forward the work of building the new edifice with ability and success.

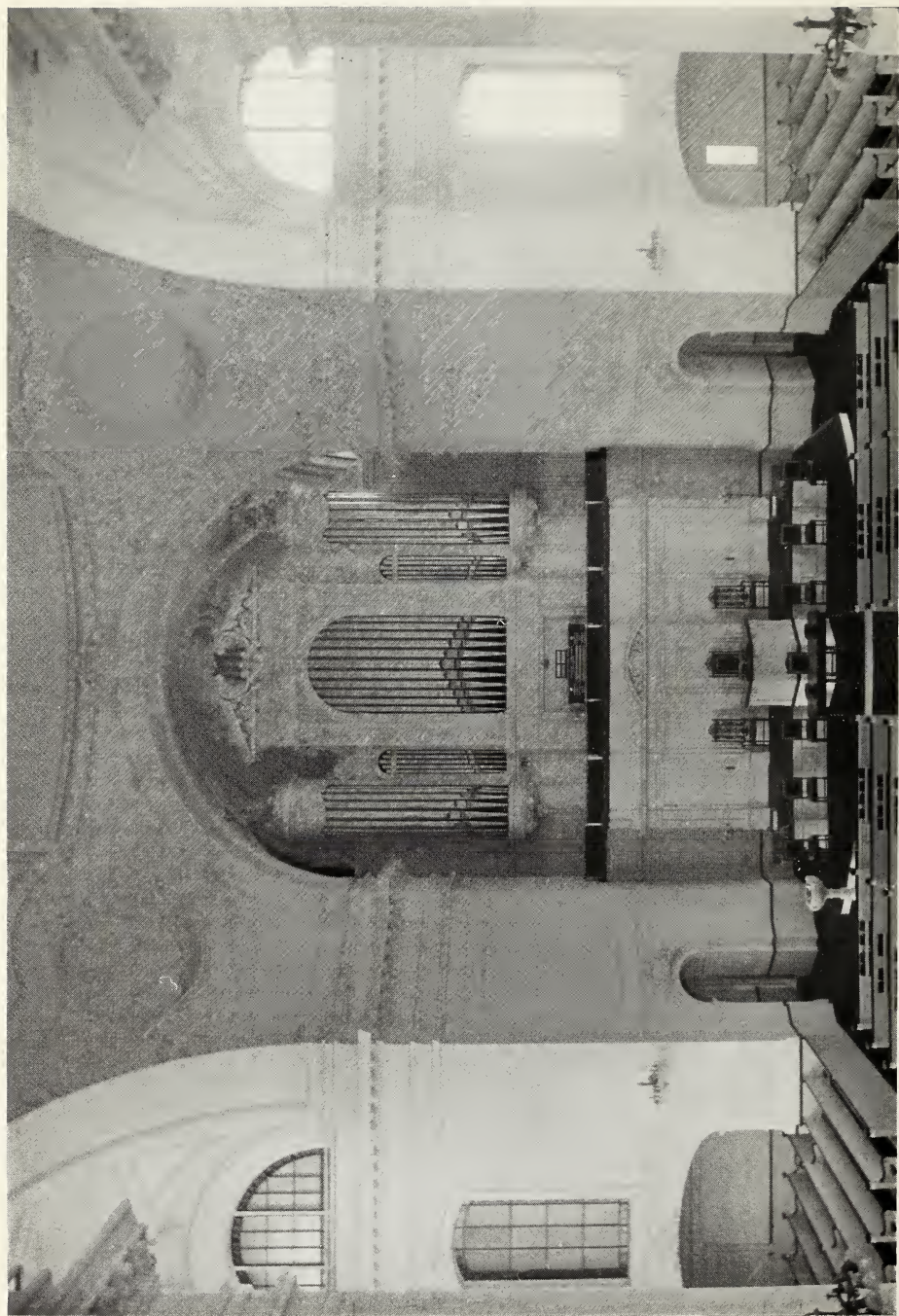
At last, after months of waiting, during which the work of the Pearl Street Church was continued as usual in its dearly loved sanctuary, the time came to vacate it. The closing exercises consisted of a Memorial Service held on the 25th of June, 1899, at which the pastor read portions of a history of the Pearl Street Church, now published in a revised form; and the farewell service of the last Sunday, July 2d, closing with the celebration of the Lord's Supper. At this service the pastor's theme was: "The Birthplace

of the Sons of Zion," the text being the 5th verse of the 87th Psalm: "And of Zion it shall be said, this and that man was born in her: and the Highest himself shall establish her." There were large audiences at both services, and in the congregation many who had once attended the church were reverent listeners. In anticipation of this event the Pearl Street Congregational Church had, at a meeting held on the 29th of June, unanimously passed the following vote: "That in pursuance of the recommendation of the Prudential Committee the name of this church is now changed, and that it shall hereafter, from and after July 3, 1899, be known as and called the Farmington Avenue Congregational Church." The special committee which had been duly authorized by the Society, then executed a deed in accordance with their agreement, and the Pearl Street Church passed into the possession of the Connecticut Mutual Life Insurance Company. Its owners decided to tear it down and erect on the site a building for business purposes. This was of course expected, but it was the removal of a well-known edifice in which the public had an interest, and the demolition brought sorrow to many, and to none more than to those who had been interested in bringing it to pass. The summer of 1899 will probably be long remembered by those who thronged the street, forgetting their engagements and neglecting their business, in the fascinating expectation that they would see the famous spire fall. This event occurred at twenty-one minutes past five o'clock on the afternoon of the twenty-sixth of August.

The first service in the Farmington Avenue Congregational Church was held September 10, 1899.

The edifice was filled to its utmost capacity. The theme of the pastor's discourse was "The Church Home," from the text, Proverbs xxvii: 8, "As a bird that wandereth from her nest, so is a man that wandereth from his place." It was thought best for various reasons to delay the Dedication Service some weeks, and this event occurred on the evening of the 31st of October. The Rev. Dr. Edwin P. Parker, pastor of the South Congregational Church, presided on this occasion, and the program of the service was as follows: Organ Prelude, Pastorale, Foote; Introduction to Worship; Doxology; Prayer of Invocation, Rev. Edwin P. Parker, D.D.; Anthem, "Except the Lord Build the House," Gilchrist; Responsive Service, Rev. Joseph H. Twichell; Scripture Lesson, Rev. F. S. Hatch, Monson, Mass.; Hymn; Sermon, Rev. Jonathan L. Jenkins, D.D., Portland, Me.; Anthem, "O Come, Every One that Thirsteth," Mendelssohn; Presentation of the Keys by the Building Committee, Mr. Archibald A. Welch; Reception of the Keys in behalf of the Society, Deacon Charles R. Burt; Service of Dedication, the Pastor and People; Prayer of Dedication, Rev. Heber H. Beadle, Bridgeton, N. J.; Hymn of Dedication, "O Thou, whose own vast Temple Stands"; Benediction, Rev. Chester D. Hartranft, D.D., President of the Hartford Theological Seminary; Organ Postlude, Coronation March, Svendsen.

One of the pleasantest features of this service was the presence of the only living ex-pastor of the Pearl Street Church, Rev. Dr. Jenkins, who preached an appropriate sermon from the text "He hath built us a synagogue." Luke vii: 5. The first pastor of the Church, Rev. Dr. Beadle, was also represented by



INTERIOR — FARMINGTON AVENUE CHURCH

his son, and the Rev. Dr. Gage, the third pastor, by his son-in-law, Rev. Mr. Hatch.

It was in grateful remembrance of the two pastors who had finished their earthly service that the building committee placed upon the interior walls of the Church memorial tablets. Thus would their names be associated with the new sanctuary as they had been with that in which they had served. One is on the east of the main entrance and reads as follows:

In Memory of
REV. ELIAS ROOT BEADLE, D.D., LL.D.
FIRST PASTOR
of the
PEARL STREET CONGREGATIONAL CHURCH
1852-1863.
Born, 1812. Died, 1879.

The other, which is on the west of the main entrance, reads:

In Memory of
REV. WILLIAM LEONARD GAGE, D.D.
THE
HONORED AND BELOVED PASTOR
OF THE
PEARL STREET CONGREGATIONAL CHURCH
FOR
SIXTEEN YEARS
1868-1884.
Born, 1832. Died, 1889.

The chairman of the building committee, Mr. Archibald A. Welch, in passing over the keys of the Church to the representatives of the Ecclesiastical Society in the dedication service, spoke as follows:

“The formal transfer of a new church like this

from the care of the building committee to that of the society's committee is usually accompanied by a history of the edifice, and in handing over the keys to-night I will briefly describe the birth and growth of this Farmington Avenue Congregational Church. When it was decided, two years ago, to remove from our old site to this location, the responsibility of building and equipping a new church edifice was delegated to a building committee consisting of Jonathan B. Bunce, Leverett Brainard, William P. Williams, Charles R. Burt, Ward W. Jacobs, Archibald A. Welch, Arthur L. Shipman, Henry H. Goodwin, and Lyman B. Brainerd, which committee unanimously appointed Deacon William P. Williams as its chairman. In the whole-hearted enthusiasm and untiring labor of Mr. Williams the plans for this building were completed and its construction begun. His sudden death threw upon others the duties which he so cheerfully and successfully performed.

"At this end of the nineteenth century, church organization and work require a far different building from that needed early in the century, or even at the time when our old church was erected; and that we might acquaint ourselves with the most modern ideas of church architecture, the building committee together with Mr. Love visited many of the most recently built churches here in New England, New York, and even as far west as Detroit, and with the ideas thus gained we explained to our architect, Mr. Ernest Flagg of New York, what we deemed the essential features which the new Pearl Street Church should contain. Those who have had experience in building well know how early plans and specifications

have to be pruned, and that many so-thought necessities are finally changed to unnecessary and too expensive luxuries. It is sufficient to say that our committee met the common lot of all building committees. With Mr. Flagg's help and that of Mr. Bartlett, the associate architect, we finally adopted the plans which you now see carried out in this auditorium and the adjoining rooms, and to our architects and to the general contractors, Messrs. Cutting, Bardwell & Company of Worcester, we are indebted for what we thoroughly believe will prove one of the most satisfactory church edifices in New England.

"I know no better way of describing the architecture of this church than to say that it is the amplification and adaptation of early Christian architecture to the requirements of twentieth century church work. The little Temple of St. John at Poitiers; France, a small baptistry built during the fifth century, may be called the prototype of this building, for it was the plan of this ancient church which prompted the design of this modern one.

"The exterior of the building is in excellent proportion, and the walls and towers of rough brick, laid in pattern, rise in outlines which grow in beauty on the beholder, and present surfaces soft and pleasing in color. The masonry, which at first received such ridicule, will be found deservedly commanding the highest praise for its artistic effect. This room, with all the modern appliances for heating and ventilating, furnishes us with an auditorium which has few if any superiors in this country, while the Sunday-School and parish house, thanks to the careful study given

the plans by Mr. Love, are excellently adapted for all our church work.

"It is many years now since Hilborne Roosevelt and his successor Frank Roosevelt brought organ building and voicing to that state of perfection which placed in the front rank in this country the organs which bore that name. In the Roosevelt factory, however, as foremen in different departments were three or four men who, since the retirement of that early firm, have carried on a factory of their own. So it happens that in this new organ of ours from the factory of Müller & Abel of New York, we find those same qualities which stamped the old Roosevelt organs, and which make this one of the finest organs in the state.*

"It would be impossible to name all the contractors who have been employed on this building, but it is very pleasant, and only just to record the fact, that we have had not the slightest trouble with any one of them, with but one trifling exception, and in every instance all differences of opinion have been quickly and satisfactorily settled in personal interviews without the need of any arbitration.

"As a matter of public interest, I record the fact that this site, the building and equipment, including the value of all gifts to the church, have cost, in round

* An organ recital was given November 24, 1899, by the organist of the church, Mr. Benjamin W. Loveland, on the programme of which the instrument is more particularly described. It is a three-manual, pedal organ, containing thirty-five speaking stops, eleven in the great, twelve in the swell, eight in the choir, and four in the pedal organ, with seven couplers, twelve pedal movements and four mechanical accessories. It has a total of 2,378 pipes, and is so constructed that other stops can be added. The action is tubular pneumatic with a separate pallet for every pipe. The design of the case was furnished by Mr. Flagg, the architect of the church.

numbers, \$145,000, a sum which has been expended with the most rigorous economy.

"It is a most pleasant duty to record some of the gifts which this church has received. In loving memory of him who was so long connected with this church and under whose care the building of this edifice was begun, the memorial door at the tower entrance was donated by his wife.* A former member of our congregation, Mrs. W. W. Converse, in memory of members of her family who formerly worshiped in the old church, has donated the pulpit furniture and the communion table.† To Mrs. Nathaniel Shipman we are indebted for a gift of the deacons' chairs for the platform in front of the pulpit, and to her also, together with many other mothers in the congregation whose children have been baptized at this altar, are

* William Preston Williams was born in Brooklyn, Conn., Jan. 13, 1834, being the son of Caleb D. Williams and Florinda Preston. He united with the Pearl Street Church June 5, 1864, was elected deacon November 2, 1882, and chairman of the Society's Committee January 20, 1888, serving in these offices until his death September 18, 1898. The donor, Mrs. Olive Gilbert Williams, united with the Pearl Street Church June 2, 1867. The design of the Memorial Doorway was the personal contribution of the architect, Mr. Ernest Flaggs, and the carved relief above the doors was the work of Mr. Walter Griffin of Hartford. The plate bears the inscription: "Born, 1834 — This Doorway was erected in memory of William Preston Williams — Died, 1898."

† The communion table and the three pulpit chairs are of mahogany, and as a proper recognition of the gift each piece is marked with a silver presentation plate. The table bears the name of the donor's mother, Julia A. Foster Spencer, who united with the Pearl Street Church April 4, 1858, and died November 4, 1884; the pastor's chair the name of a brother, Henry Edwin Spencer, who united June 6, 1858, and died January 15, 1879; and the side chairs the names of a sister, Ellen A. Spencer Brown, who united June 6, 1858, and died August 2, 1898, and an aunt, Caroline Spencer, who united October 2, 1864, and died April 25, 1893. The donor, Julia Isabel Spencer Converse, became a member of the Pearl Street Church June 6, 1858.

we grateful for this beautiful baptismal font.* The class of Chinese men and boys which has met for so long with us desired to express their gratitude to this church and most generously donated the reading desk in the Sunday-School room.†

“Mr. G. A. Parker, the superintendent of Keney Park, volunteered his services in planning the grading of the grounds and gave lavishly of his time and labor as his contribution. Many other smaller gifts have found their way into this building, brought here by loving hands, and for these as well as for all that have been mentioned, this church is deeply grateful.

“In this transplanting we wished to preserve associations of the old building to make this Farmington Avenue Church the heir of all the history of the Pearl Street Church, and what more effectual way could be found than by placing on yonder wall memorial tablets to those two men who will be eternally associated with all that was loved in the old building?

“In closing let me say that all the Christian virtues were not monopolized by the various contractors on this edifice. This building committee itself, composed of men of varying tastes and differing ideas re-

* The project to secure a baptismal font for the Pearl Street Church was inaugurated February 16, 1897, when an unsolicited gift for the purpose was received from the daughter of one of its former deacons. The removal being decided upon soon afterwards, it was thought best to make the font a memorial of the little ones who had been baptized in that sanctuary. Gifts were received from fifty-seven persons, and the names of seventy-six children are inscribed on a memorial roll preserved in the archives of the church. The font is of white marble, and the design was furnished by the architect of the new church, Mr. Ernest Flagg. It cost \$240. The only inscription upon it is “In Memory of Our Little Ones.”

† This reading desk is of oak, and is marked with a silver presentation plate on which is the inscription, “The Gift of Our Chinese Pupils, 1899.”

garding ecclesiastical necessities, has pulled together as a unit in this work with a single aim, the good of the church ; and in resigning my post I wish to extend to them my heartiest thanks and assure them of my appreciation of their unselfish forbearance with all views which did not coincide with their own.

“ And in handing over the keys to your care let us express the hope that this church may do its full share towards hastening that time described by the Master, when ‘Ye shall neither in this mountain nor yet at Jerusalem worship the Father,’ towards that time when ‘The true worshipers shall worship the Father in spirit and in truth.’ ”

The keys of the church were accepted by Deacon Charles R. Burt of the Society’s Committee, with the following words :

“ Pardon me, if my remarks at the beginning are of a personal nature. You were elected a member of the building committee, whose duties included the selection of an architect, the choice of plans, and the deciding of many and varied questions incident to the carrying out of these plans. You were the first secretary of this committee. You were elected chairman of the sub-committee to select and purchase an organ for this church. When the first chairman of the building committee was taken from most active and efficient service for his Master here to a higher and nobler service beyond this vale, you were called to the full chairmanship. From the outset to this present time you have faithfully and efficiently discharged the manifold duties which have fallen to these offices, as your associates on the committee will abundantly testify. In accepting from you the keys to this sacred

edifice it becomes me, as the representative of the Pearl Street Congregational Society, to express to you our appreciation of the good work you have wrought here, and our sincere and heartfelt thanks in view of the same.

“In receiving these keys the Society owns its obligation as in effect, trustee in charge of the property, which it holds under the law for the uses and purposes of the Farmington Avenue Congregational Church in its noble work for the Master in propagating His gospel and extending His kingdom in the world. We recognize at once the privilege and the duty of furthering this work to the utmost in this portion of the Lord’s vineyard, and are grateful indeed that so delightful a place has been provided for work and worship. In the language of the Psalmist now will we exclaim, ‘How amiable are Thy tabernacles, O Lord of Hosts! Blessed are they that dwell in Thy house; they will be still praising Thee.’”

Thus was that work begun, carried forward, and consummated, which, in about two and one-half years, brought to its final establishment the Farmington Avenue Congregational Church. The only remaining act was of necessity compelled to await the assembling of the next Legislature of Connecticut, when, on the 19th of March, 1901, His Excellency George P. McLean, Governor, approved and signed the act rechristening by its new name the organization, which the founders constituted in the same month exactly half a century ago—the Farmington Avenue Congregational Society. As the maiden changes her name on her wedding-day, so has it happened in the history of the Pearl Street Congregational Society. So long as any

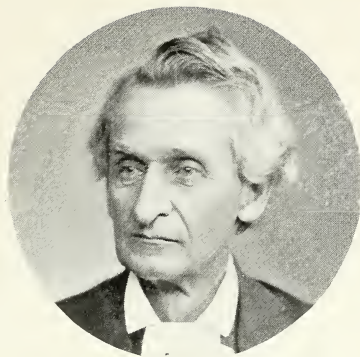
shall live who worshiped in the early sanctuary, the bride will remember the name she bore ; but the time may come, in the far distant future, when her descendants will search for it as for the name of a forgotten ancestor. It may be that then the antiquary will take from his shelves the " Half-Century History " of this church, and gather from its pages the story which it has been the task of this pen to tell.

The Kingdom of God moves onward ! It matters little what names we bear, or whether they endure or perish. ' This only is of moment — that in each generation we serve well to hasten the fulfillment. So shall we mount " the great world's altar-stairs that slope through darkness up to God."

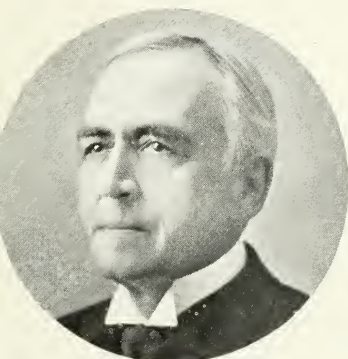
SEMI-CENTENNIAL CELEBRATION.

This volume would be incomplete without some account of the Semi-Centennial Celebration of the Farmington Avenue Congregational Church and Society, which occasion suggested its publication. The date which it was thought proper to observe was March 28, 1851, on which day the "Articles of Association" constituting the Society and insuring the formation of the Church, were signed. Although the Twenty-fifth Anniversary commemorated the organization of the Church, October 15, 1852, the birthday of the Society was that upon which the founders associated themselves together for a religious purpose and entered upon their work of building a house of worship. At this time also they pledged themselves to a definite Confession of Faith and Covenant, which the Church, when formed, was to hold. The Prudential Committee of the Church, therefore, resolved to celebrate the Semi-Centennial of the Church and Society on the 28th and 29th of March, 1901, with a public service on the former date and a reception on the latter, and also to issue a Half-Century History of the organization.

The public service was held as proposed on Thursday evening, March 28th, at 7.30 o'clock. The exercises were as follows: Organ Prelude, Melody and Intermezzo, H. W. Parker; Introduction to Worship; Doxology; Invocation; Anthem, Te Deum in C,



ELIAS ROOT BEADLE
1852 — 1863



JONATHAN LEAVITT JENKINS
1864 — 1866



WILLIAM LEONARD GAGE
1868 — 1884



WILLIAM DELOSS LOVE
1885

PASTORS OF THE CHURCH

Dudley Buck; Scripture Lesson, Psalms LXXXVII, CXXV, CXXVI, and LXVII, followed by prayer, Professor Clark S. Beardslee; Hymn, "The Church's One Foundation"; Introductory Remarks by the Pastor; Address, "The Religious Life of Hartford Fifty Years Ago," Hon. Nathaniel Shipman; Anthem, "Crown Him With Many Crowns," P. A. Schnecker; Address, Rev. Edwin P. Parker, D.D.; Address, Rev. Joseph H. Twichell; Hymn, "I Love Thy Kingdom Lord"; Prayer and Benediction; Organ Postlude, "Toccata," Geo. MacMaster.

An admirable account of this service, with the addresses in full, was published in the *Hartford Courant*, March 29th, a copy of which is preserved in the Church Archives. Judge Shipman gave an interesting recital of the conditions in Hartford at the time the Church was formed, and appropriately traced the "religious renaissance" which was contemporaneous with its earlier years. In the course of Dr. Parker's most felicitous address he spoke of the Church at the time of his coming to Hartford as follows: "I distinctly recollect that the Pearl Street Church then seemed to me the most wide-awake, active, and flourishing church in the city. It was in the vigor of youth. It comprised a great number of fine and promising young men. Its magnetic and sympathetic pastor had a wonderful faculty of inspiring his people with enthusiasm, and of clustering them about him for work or worship." Dr. Parker concluded his address with these words: "I will pay this Church the well-deserved compliment, or praise, that from the beginning until now, it has quietly, but steadfastly stood in this community for positive things; for the

distinctive beliefs and principles of Congregationalism. It has done so without the slightest illiberality. I think this is one secret of its strength, unity, and usefulness. As it does not seem likely to depart from this course, its future seems to me on that account a hopeful one. May the blessings of God be upon this Church and upon its pastor. 'For my brethren and companions' sakes, I will now say, Peace be within Thee.'" The Rev. Mr. Twichell spoke in a most interesting reminiscent vein, recalling incidents and scenes in the religious history of Hartford.

Although it was not thought proper to solicit the attendance of other pastors and churches, it being the evening of their mid-week services, many affectionate greetings were received. It was ascertained that of the twenty-six original members of the Society, only two were living,—Mr. Charles H. Langdon of Elizabeth, N. J., and Mr. Melvin B. Copeland of Middletown, Conn., both in the impaired health of age. The latter gentleman sent a letter testifying to his pleasant recollections of the church and continued interest in it, and he was present the following evening. The Rev. Dr. Jenkins also wrote in affectionate terms, expressing his regret at his inability to be present.

One of the pleasant events of the evening was the reception of the greetings of the First Church, which were expressed to the pastor before the service by their delegate, Mr. Charles T. Wells, and publicly acknowledged. He called attention to the farewell meeting which was held in lieu of the Thursday evening service, October 14, 1852, to take leave of the thirty-six members, who were then dismissed from the First Church, an extended notice of which is found

in their records. At that time Deacon Turner presented the letter requesting dismissal, elsewhere referred to in this volume. The record of their action upon it is that "Judge Williams, as the senior officer of the church, moved that their request be granted. He parted from these friends with regret, yet he felt called upon to do it cheerfully, for they were going but a short distance from us, to be associated where Christ and Him crucified would be their theme. We separate now with cordial feelings, and he would say to our friends, God be with them and bless them in their work." The motion was seconded by Deacon Weld with good wishes. The record of Dr. Hawes' remarks is as follows: "The pastor said the kind expressions from our brethren awakened feelings of both pleasure and pain in his own bosom. Eighteen of those about to leave had come into the church during his ministry; many these hands have baptized. His feelings were those of a father parting with his children. Each successive withdrawal of this kind made a deeper impression upon him. Jacob in his old age was more affected in parting from Benjamin than from Simeon and Joseph. . . . Parting with his friends was a great trial. It was, however, a matter of thanksgiving that we now separate in the utmost kindness. The enterprise had received from the first his cordial wishes, and if he had access to the Throne of Grace, he should remember them there." The hymn "Blest be the tie that binds" was sung in concluding this farewell service. Such is the testimony from the records of the mother church as to the spirit in which the Pearl Street Church was founded. Similar feelings were entertained by the Second and Third

churches. Dr. Bushnell wrote at the time in parting with the members who came from the latter church, "It is a true subject of thanksgiving that we are able to part without any of the accusations and petty bickerings of jealousy that sometimes attend the organization of new churches." This spirit has ever since characterized the Pearl Street Church in its relations with sister churches, and the manifestation of this same spirit toward it was noticeable at its Semi-Centennial.

The Semi-Centennial Reception was held on the evening of March 29th, and gathered a large company, many who had been in former years attendants at the Pearl Street Church being present by special invitation to unite with the congregation in the celebration. Other churches in the city were well represented by their pastors. The committee of ladies having charge of the reception was as follows: Mrs. Samuel L. Barbour, chairman, Mrs. Jonathan B. Bunce, Miss Ellen Case, Mrs. Joseph W. Cone, Mrs. Henry R. Hovey, Mrs. Elmer C. Quiggle, Mrs. Fred. G. Sexton, Mrs. Nathaniel Shipman, Mrs. Edwin Strong, and Mrs. Franklin G. Whitmore. Guests were received in the parlors, refreshments were served in the upper rooms of the parish house, and the organ was played in the course of the evening by Mr. Loveland, the organist of the church. In addition to the pastor, his wife, and the reception committee, the following ladies assisted in receiving: Mrs. William L. Gage, Mrs. William P. Williams, Mrs. Charles R. Burt, Mrs. Federal B. Bridgman, and Mrs. William Porter.

The rooms of the parish house were beautifully decorated throughout, and the tables were most grace-

fully served. A register was provided, in which those who were present signed their names underneath the superscription: "We sign our names at this Half-Century way-mark, that posterity may know we passed this place on our journey o'er the sands of time." A souvenir picture of the Pearl Street Church and its four pastors, which had been provided by the reception committee, was distributed.

The following documents and articles of interest in the history of the Church and Society were exhibited:

1. Notice calling the meeting, March 3, 1851.
2. Subscription List for building the Pearl Street Church, 1851.
3. Report of the building committee.
4. Letters of the original members who came from the First, Second, and Third churches.
5. Letter of Nathaniel Shipman, 1852.
6. Minutes of the Council which organized the Pearl Street Church, Oct. 15, 1852.
7. Manuscript and printed lists of the original members.
8. The Church Manuals used in considering the Articles of Faith.
9. Memorandum books showing the sale of seats, December, 1852 and 1853.
10. An unexpended balance of a Christmas festival fund in war times recently found among the vouchers, being three dollars and sixty-five cents in funds then current.
11. A list of members of the Church and Sunday-School who were in the Civil War, made in 1862.
12. The letter sent to the soldiers from the Church, and one which was received by Lieut. Dewitt C. Skilton.
13. Subscription List for the purchase of the Organ in 1856.
14. Printed Order of Service in 1862.
15. The letters of acceptance and resignation of Drs. Beadle, Jenkins, and Gage.
16. A manuscript poem by Dr. Gage, read at the Communion Service, Feb. 3, 1884.

17. The series of Church Manuals. 18. A collection of photographs of the Pearl Street Church. 19. Two volumes of the Church scrap-books. 20. A seat made from a section of one of the pews of the Pearl Street Church. 21. The capital of one of the columns in the Pearl Street Church. 22. A collection of the singing-books used in the choir under Mr. Pliny Jewell's leadership. 23. The three hymn-books used during the half-century. 24. Singing-books used in the Sunday-School. 25. Books which once belonged to Deacons Turner and Eldredge. 26. The pulpit Bible presented by Mr. Newton Case and used during the half-century; also his book of "Psalms and Hymns," and his picture. 27. Oriental figures used by Dr. Beadle in illustrating the Bible in 1857. 28. "The Idol," found in the store-room of the Pearl Street Church when it was vacated, and once used by Dr. Beadle for instructing the young in foreign missions. 29. "The Hollister Chair," presented to the pastor after the death of Deacon Hollister. 30. A piece of the finial stone of the Pearl Street Church spire, blown down in the gale of Dec. 10, 1878. 31. The copper box which was in the corner-stone of the Pearl Street Church, 1851-1899.



